

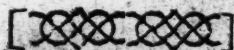
*Runway*  
THE  
TABLET  
OR  
MODERATION  
OF  
CHARLES  
THE I. MARTYR.  
WITH  
AN ALARUM  
TO THE  
SUBJECTS OF ENGLAND.

The second Edition, corrected and enlarged.

---

— *Verefcit vulnere Virtus.*

*Nunquid pax eſſe poteſt Zambri, qui inter-  
fecit Dominum ſuum?*



Printed in the Yeare 1649.

first Edit in Bodley small 8<sup>o</sup>  
no place "Printed in the year  
1649." pp. 124. Mar. 360

the dedication signed A. A.

second Edit. (the present copy)

third London Printed by A. W.  
and are to be sold by  
Henry Seile, Stationer to  
the Kings most excellent  
Majesty, and Richard  
Royston — 1661. 8<sup>o</sup>.



Very scarce

See an account of the  
Author, in Wood's  
"Atheneæ" vol: 11. page  
152-

J. B.

Mr. Bindley's note.

Wood says "a few copies of these  
two little treatises were printed  
together in a small character at  
the Hague, an 1650, afterwards  
reprinted at Lond. 1661 in oct.  
by the care of Will. Ryder some  
times of Merton coll. who mar-  
ried the author's near Kinswoman.  
asp: Oxon: 3. 307, 2.

John Arnway born in Salop  
entered at <sup>H</sup>Edmundhall as a  
commoner 1618, being then 18.

8122 a

18

B. a.

M. a.

A. D. 1642

Rector of Hodnet and of Lichfield  
Salop. - prebendary of Lichfield.  
archdeacon of Lichf. & Coventry.  
a staunch supporter of the royal  
cause, & accordingly plundered  
& ejected. He retired to the Hague,  
& there printed this very scarce  
little volume. afterwards he went  
to Virginia & there died, but when  
is uncertain.







TO  
HIS MOST SACRED  
MAJESTIE  
CHARLES  
THE II.

BY THE GRACE OF GOD,  
KING OF GREAT BRI-  
TAINE, FRANCE AND  
YRELAND, DEFEN-  
DER OF THE FAITH,  
ETC.

Most Gracious and Dread  
SOVERAIGNE;



*O stay Your most Sacred  
Majesties longing to doe  
A 2<sup>d</sup> the*

## THE EPISTLE

*the Will of Your unexampled Father, leaving His martyr'd Bodie fit to tell You better then tongues are able, or eares are capable of, His more then most barbarous entertainment at Whitehall, by a namelesse Piece of unheard-of Impudence, hiding his face for shame, which God in short time will unmaske with Marks of horror to all Lands and Ages; My zeale to His Honour, and indignation at the Wrong to His Worth (both beyond Epithites) moved my unskilfull hand (after recovery of the Fatall Blow, reaching all honest men farre & neere) to revive His blessed Memory (recovering in a sort Dissection, & raising Him from the dead) by an*  
Essay

## TO THE KING.

*Essay (hoping to set a worke some  
finer Pensill to do it to the life) to  
take the Picture of His Highnesse,  
lying in the cradle, sitting on the  
Throne, and prostrate upon the  
Scaffold, which meriting only in  
that wherein it is also faultie,  
smallnesse, craves Your generall  
Pardon for the Great Exemplars  
sake, whose it is (an ill favoured  
face cut in a goodly Diamond is  
not utterly disesteemed) and on  
whom alone want of all Bookes  
and Papers, taken from me by His  
and Your, mine & their enemies,  
would have necessarily fixed mine  
eye, had I had the minde or need  
to intermingle borrowed Perfecti-  
ons of Lines or Colours in the  
Draught of it, which I here present*

# THE EPISTLE.

*to Your Royall Hands, as an earnest of my resolution rather to starve in exile, then change my Allegiance, being*

YOUR MAJESTIES most  
loyall and humbly devoted  
Subject

JOHN ARNWEY.

TO



## TO THE READER.

**S**Eeing the World so in love With the  
Rude Draught hereof ( which an ex-  
pert hand might in the Presse have bet-  
tered, or a small allowance of more time  
have perfected ) That the second view  
of it better pleaseth the intent Behol-  
ders of it then the first, and the third  
then the second; which, Want of friends  
to advise, of necessaries to use, of quiet-  
nesse to sit or study ( within the bea-  
ring of Princely bloudshed ) of a gen-  
tile hand for such Royall Worke ( my  
little strength lying in other Locks )  
and of perspicuity in some particulars of  
the Piece had mee despaire of: I have  
not only given it more light and beauty  
by a supply of some particles here and  
there as I saw convenient, leaving the  
whole Frame and Lines unalter'd; but  
also strengthening the Argument of the  
Army's Tottering by a paralell of it to  
the late Parliament, and of the Par-

## To the Reader.

liament to the Laps'd Angels ( both whereof were too high to stand , and this in something is prov'd higher ) yet further waken'd the Land , in revenge of His Death and Quarrell who is here Pourtrayed, & in the Right of His Royall Heire who is there excluded ( by a warrantable Example of the men of Israell ) to Rise as one man and cut the throate of it ; Wishing those who are stamp'd With my naturall timorousnesse ( or others boldnesse ) Would not disdaine to assume my Resolute Loyaltie ; who having quit a large Fortune ( and as I had my Warrant for it , so have I witnesse in Heaven , That I repent not of it in utter penury ) to serve the First of those Worthy Princes , hazard my selfe to Enthroned the Second.

THE

THE  
TABLET  
OR  
MODERATION  
OF  
CHARLES  
THE FIRST,  
MARTYR.



His Great Luminary  
rose in *Scotland*: which  
was a Grace to it, but a  
signe of His own soe-  
ner Going down : It is an unheal-  
thy Aire for Princes ; they use not  
to live out halfe their dayes in it.

A s

Had

Had not God hid King JAMES, of Pious memory, in His infancy, the Cradle had been His grave; the Crowne, the Crowne of Martyrdome; and not call'd Him after into a warmer, and (in those dayes) safer Region, He had possibly met with more *Gowries*, and struggled with more Deaths. And King CHARLES (a Blessed Ray of that Sunne) tooke His death thence; For, be the Executioner *Outis*, or who they will, the *Judas* who lead the multitude comming out against Him with Swords and Staves, apprehended and delivered Him, were *Scotchmen*; The Nation meane while endeavouring what it could or can, to lay the unquiet *Spirit*, which haunts the Land, may justly say, *Ex nobis prodierunt, sed non erant ex nobis*.

Hee was exactly perfect in all parts and faculties, especially Intel-

intellectualls: by the strength whereof He excelled the Parliament striving Papers with Him, as much in the evidence as goodnesse of His Cause. That it was His Shaft that constantly fled next the Marke, whoever spanne the bow; His Reason that so prevailed, whoever spread it upon the paper, that none but He did or could dictate, whoever wrote those admirable Declarations against the courses of it, His unimitable stile in writing, together with His invincible behaviour in his *Monomackia's* or single Duells with the Commissioners of it, and *Hendersham*, and *Bradshaw* in open Court (when He had by Him only God, who is *concarceratus cum suo populo*) manifest. Wherein He astonish'd some, silenced others (of whom, that touching the enemies of His first Predecessor or *Proto-martyr* may

be truly spoken, *Non poterant resistere sapientia & spiritui qui loquebatur*) and drove the rest, finding themselves too weake in point of Reason, to the unlawfull weapon of beastly violence, too unweldy for His weakened Arme of Innocence unpractised in it. Why else was He commanded silence (ô Impiety, To bid Him, *Peace*, who had given them breath to speake!) offering to prove His owne Proceedings just, theirs illegall, Himselfe the Fountaine of Justice, all Civill power derived from Him, & therefore *Bradshaw* and all other unauthorized to examine Him, as our Saviour told *Pilate*, *Non haberes potestatem adversum me ullam, nisi tibi datum esset*; but that their guilty consciences knowing He spake *Quasi unus habens Authoritatem*, trembled more at the dint of His Allegations, than

than He seem'd to smay at the stroke  
of their *Axe*? They admired rea-  
soning, whom beeing silent they  
would have all have held a meere  
*Cypher*, only adding value to other  
mens writings published in His  
names; which was the lot of Prince  
*Vlisses* among the *Græcian* Embas-  
sadors sent to *Troy*.

Φαίης κεν ζήλον πινε ἔμμεναι ἀφρον  
αὐτός  
Α'κ' οἷοι δ' ἢ ῥ' ὅπῃ τι μισάλλω ἐν γέ-  
νηι  
Καὶ ἔπειτα, νιφάδισιν ἰοικότα κρημίνη-  
σιν  
Οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίοισι βροτῶς  
ἄλλω.

He was of an even Temper, steer-  
ing besides Extreames, excesse &  
riot, cruelty and incontineney,  
whereon an uneven Mixture cast-  
teth headlong, especially Great or  
rich persons. *Mores animi sequuntur*  
*temperamentum corporis*: In a naturall  
man ( beeing first animall, before  
he is

he is rationall ) the sway of the Affections is not unnaturall, knowing no other law, than what the incestuous Dame gave her Sonne in law, who wishing *Vtinam Liceret*, she answered, *Si libet, licet*: And a law it is with the Apostle, *Lex membrorum*, The law of the members; a law in force, *αἰχμαλωτίζον* leading captive, the word is drawne from souldiers taking and bringing in unwilling prisoners. Whereupon Astrologers seeing the Heavens command the body that overrules the man, and reading the constitution thereof in the Aspect of the starres, the scope of the affections in the constitution, the drift of the actions in the scope of the affections, and the manner of the end in the drift of the actions, by the helpe of this Perspective (if Reason taking on her the Rule, breake not the common chaine) disco-



discover him from his cradle, anticipate his History, & oftentimes in the beginning of his life, guesse unhappily at the manner of his death.

I grant, the Rationall part disliketh alwayes, but is seldome strong enough to resist unruly Nature. The vicious person censures that absolutely, wick upon second thoughts fits his humour; condemneth in the first judgement of the understanding, what he liketh in the last: which the will alwayes following, doteth upon in particular, what it abhorres in generall: *Medea's case, Video meliora proboque, deteriora sequor*; and his who hating Poyson loved Spiders; and the present Usurper's of the Crowne of *England*, who spitting at the odious name of Traitor & Murtherer, yet trade in Treason and Murther, as suitable to their purposes.

This

This double motiō in the soule (called by St. *Augustine Cælum Dei*, The Heaven of God ) from bad to good, good to bad ; first disapproving, then approving it, may be well illustrated by the two crosse Motions of the Heavens ; the one naturall from West to East, the other diurnall from East to West : And as the proper motion of the Moone (beeing most remote from *Primum Movens* ) is of all the speediest, the dayly slowest : So is the rationall course of the mindethen swiftest, when it is furthest from *Cæcum Movens*, Blinde Affection. For, reasonable soules are all alike ; there is nothing to choose, might you make your choise ; no inequality in substance or faculty ; each hath the same parts and properties, no more, nor lesse then other : difference of operation flowes from the more or lesse conveni-

venient roome wherein it labours. Not that it useth Organes, no not so much as animall spirits; they are too grosse for rationall kinde of worke; the intellect is like its Maker, *πανόφθαλμος* all eye: but that the Senses ministring Objects, finde it worke while it dwelleth among them. Which prospers then best for Science & Prudence, to make a knowing and good man, when their ministry is still, and unattended with noise of Passions, or troublesome apprehensions of good and evill; which an untemper'd body mostly occasioneth (as a man is, so hee thinkes) and an untemper'd body ariseth chiefly from an unequall Heate, the maine active Quality. The excesse whereof lavisheth into luxury, pride, ambition, rebellion, murther, the common and knowne fruits of firy and spleenish tempers: the defect  
 preci-

precipitates (among other failings) into dastardy & stupidity in a good Cause, which is the extremity of all baseness, & dayly effect of frozen & dull mettle. Briefly, distemper'd humours are as subject to Passions, as Passions are to distemper'd and sickly humours; like Symbolicall Elements easily turned into one another. And an equall temperature (in him who seeketh not unnaturally to crosse nature) is a faire step to equall dealing, evenesse of constitution to evenesse of life, freedom from extremity in nature to freedom from exorbitancy in manners, *Temperamentū ad Iustitiam* to Morall Justice, which is the Moderator of Morality, and Rectifier of all humane actions. Otherwise naturall inclination to Vice or Vertue in some more then others, should bee nothing; which is against Philosophy, Experience, & Divi-

Divinity ; demonstrating, That, as the unbridled swinge or incorrec-  
tion of ill nature maketh one o-  
dious ( witnesse *Fairfax*, whose  
Father saw his malignant Aspect  
in the cradle threaten mischief ;  
& his *Lieutenant Generall*, who from  
his youth up went for *φθγοειδὲς τὸ  
ζῷον ἢ ἀναιδέλουν*, that mischievous  
and pernicious Animall the Ser-  
pent ; ) and the correction of it  
renders another famous (renown-  
ed *Socrates*, to still his Scholars  
rage against a *Physiognomist* taxing  
his markes of leudnesse, acknow-  
ledged Nature meant him wicked,  
but hee had crossed it : ) So God  
Himselfe is so taken with that of  
*Iob*, *Ab infantia crevit mecum mise-  
ratio, & ab utero egressa est mecum*, im-  
plying his studious education of a  
good *Genius* to a perfect groweth  
in all sort of Vertue summ'd up in  
mercy (*Non adulterabis — & si  
quod*

*quod aliud est mandatum ἐν τῷ ἀνακρί-  
 φωνῷ*) in hoc verbo summam re-  
 titur, Diliges proximum tuum sicut  
 teipsum) That Hee extoll'd him  
 above mortality, Nunquid conside-  
 rasti servum meum Iob, quod non sit  
 ei similis in terra, vir simplex & re-  
 ctus, ac timens Deum, & recedens a  
 malo, Hast thou considered my servant  
 Iob, that there is none like him in the  
 earth; a perfect and an upright man,  
 one that feareth God, and escheweth  
 evil? Whereupon Philo bringeth  
 Him in loving to praise the to-  
 wardly moulds of nature (whe-  
 ther quiet as Noab's, peaceable as  
 Melchizedeck's, sublime and fatherly  
 as Abram's, royall as Jacobs) which  
 He hath made to difference some  
 from others, as Antidotes from  
 Poyson, or as usefull living crea-  
 tures from deadly Serpents. And,  
 as a naughty disposition cannot  
 proceed from goodnesse of natu-  
 rall

rall constitution; so a vertuous  
 inclination or good nature cannot  
 derive from badnesse of naturall  
 constitution either in excesse or  
 defect; For why should inequality  
 produce equality, or equality in-  
 equality? why should any *Medium*  
 beget an Extreame, or any Ex-  
 treame a *Medium* or disposition  
 to good? Wherefore the bad de-  
 scendeth from want of temper,  
 unevenesse of constitution; the  
 good on the other side, from tem-  
 per, evenesse of constitution: this  
 bend's, and in a manner fixeth the  
 minde on right Objects, that on  
 wrong; men commonly grow  
 straite or crooked as they are set  
 in the wombe; imbred Properties  
 and Condicions are hardly mo-  
 veable. So unspeakable (in my  
 poore opinion) is the fundamen-  
 tall Blessing of a well composed  
 nature; stout yet stayd, just yet  
 mer-

mercifull, patient yet resolute, chaste and sober, sweet and gracious, mild and gentle; in a word, looking towards and leading to all goodnesse, as lesse passionate, more ingenuous and tractable. See here *in transitu* a short Discovery of the nature and treasure of a Quality generally magnified in our expression of mens good deportment, saying, *Such a one is of an even temper*, but never yet described or glanced at by any; As if it could not be found out without the *Card* of King *Charles* to guide to it; or, as if it had been reserved a purpose to beare the name of His temper; Who excelling (all the Word knows) more in the Prerogative of naturall Moderation than of Regality, might (as *Philo* praiseth young *Moses*) have been suspected *πῶτερον ἀνθρώπου, ἢ θεοῦ, ἢ αἰνῶς ἐξ ἀνθρώπων*, whether He were Hu-



Humane, Divine, or mix'd of both.

Nor went He about by unto-ward carriage to rase this Royall Foundation, as some who let loose the reines to youthfull lusts, though (as the same Authour writeth of the same Prince) He had  
 μυρία ὑπεκκρούμεθα διὰ περιστάσεως ἀφ-  
 θόνους ὥς αἱ βασιλείαι χρηγύσι, ἀλλὰ σο-  
 φροσυνὴν ἔκαρτερον, ὅπως πρὸς ἡνίκαις  
 ἐδιδουμῶμεν αὐτάς, millions of pro-  
 vocatiōs through large provision  
 which Royall Palaces administer,  
 but reining them in by *Temperance*,  
 raised upon it all vertuous Habits,  
 each whereof is too large for my  
 little *Tablet*, asking a Volume.  
 I shall only touch one linke of the  
 golden Chaine (for all are con-  
 catenate where one is perfect) that  
 by proportion thereof, the rest  
 (as *Hercules* by his foote) beeing  
 imagined, you may see the cause  
 of

of that admiration that carries Him unto Heaven. And that is the mention'd vertue, extended by the divine Philosopher to the *moderation* of feares and rashnesse; rewards and punishments, as well as of lusts and pleasures; which reconciling to Reason, and Reason to Faith, it settleth an absolute Government in the minde under Sapience and Prudence, making a glorious State of it. A more precious Ornament, by how much harder it is to compasse or expresse, save for such as Himselfe, whose life was one of the best and liveliest Descriptions of it this Age hath had.

In the *moderation*, first of Diet, appportioned not by one measure, but to the need of reparation, more or lesse according to mens severall stomacks and abilities of digestion: where the wast is small,  
many

many times a little supply is too much; where the force of naturall heate is quicker to spend the moisture, a great supply is too little; the quantity due to one, packs a surfet upon a weake, not sufficing a stronger nature. As inevitable abstinence is no vertue; so necessary fulnesse no vice. God had given Him an able body, and appetite suitable to His strength and *Climate* that gave Him first breath: which He moderately satisfied, not exceeded; as a Christian, not Epicure; as Himselfe, not a *Tiberius Nero* ( whose dissolute course of life named him *Biberius Mero* ) for service, not pleasure; no not by one act of infobriety all His dayes: which in a drunken Deluge ( calling for *πυρρς καὶ ἀκλυσμός* that of *Fire*, to punish it ) is an Example so rare, That the sober *Spaniard* affirmeth

P. B. 35.

*Quier**Ca.*

*Quien quiera se casa una zorra en el año.* The Pythagoreans working strange Cures and Preservations by this golden *Meane*, promised the use of it continuall health and long life; Others thinke *Enoch*, *Elijah*, and the *Evangelist* hold by this Lease to this day: And were it in *statu quo*, as it was in the first Creation, using this *tree of life*, it might continue living without end. 'Tis the ancient Doctrine of the Church, that our first Parents holding this Tenure, had been immortall; and that they shorten'd the dayes of Man by intemperance. Whence I am bold to say, Our well temper'd *Light* might have endur'd, & Bless'd Great *Britaine* with happy influence many and many yeares, had not the Sons of darkenesse put it out.

2. Of naturall delight and pleasure; He ever kept the troth first pligh-

plighted, held to His first choise, continued His first love; neither multiplying it with King *Salomon* who had seven hundred wives, and three hundred concubines; nor dividing it with King *David*, who descending from the Royall bed to truckle with *Bathsheba* was (*quoad hoc*) a man after His owne heart; but adding the lines thereof all to one (who is the Summe of all) He was a man after Gods owne heart, and the Affection of love more *Affectus unionis* an Affection of union, than it had ever been in the world before; the separation of her sweet sociery, during the warres, troubling Him little lesse than the Ecclypse of His Royaltie. Lo! a degree of love more exceeding the love of Princes, then the love of Princes (as more intelligent, more spirited) excels the raptures of it in pri-

vate persons ! Lo, a degree, which only *Christ's* to His Spowse surmounted ; only His Royall Conforts, in retribution equalled ! The reciprocall hold of which Union, according to Gods holy Ordinance, *προκολληθή(ι) τῇ γυναίκι*, i. e. *agglutinetur uxori*, & *erunt duo in carne una*, made the Mystery of wedlocke *Mysterium pietatis* the Mystery of piety, and them *μία καρδιά, μία ψυχή*, one heart, and one soule, as well as one flesh ; more interess'd, delighted, and living in each other than themselves ; singing in two parts the same vvords, *Dilectus meus mihi*, & *ego illi*, My beloved is mine, and I am my beloved's. A heavenly harmony ! vvherein God bare His Part ; the *Hebrews* noting the Holy name & gracious Presence of God in *Isb* and *Isba* man and vvife corresponding ! The losse of so vvorthy a President is  
more

more then pity: But, if it be high Treason against the All-mighty to sever so unfellowed a Paire, or alter *Ish* and *Isha* to *Esh*, that is, to throw fire betweene them ( *Quod Deus conjunxit, nemo separet* ) The execrable manner of Divorce amazeth both Men and Angels, now joyfully celebrating the consummation of His Marriage vvith the Sonne of God, in lieu of a deare and disconsolate Lady left behind.

3. Of feares & rashnesse: This, all the beginning of His Raigne lay a sleep in His peaceful armes; And, O that it had persisted undiscovered, & no unhappy *Alarum* of Civill warres had made it knowne! O that He had continued as God ordained Him, *Melek alkumgnimmo*, A King not to rise, or resist with Him, as the *Iewes* expound it; as no man ought to doe, so others render it. In the heat and louder

noise of the Insurrection; His Allegation to quell it, *That the Militia was in the King*, was not heard, how oft soever iterate & re-inforced by Him (knowing that Civill Warres thorowly kindled commonly last while ought is unwasted; like an unmercifull force of unquenchable fire ceasing only in the last sticke of fewell:) yet after, in time of cooler blood, & lesser dinne, & the Armies usurpation of it against the Parliament, the Sages thereof hearkened to Him, and acknowledg'd it His, not theirs, or any others.

Heaven and Earth take notice of it as Arbitrator of the Difference, who was in the right, who in fault: For, if the *Military* power were in Him, by what authority issued the first Commission of Warre against Him under pretence of maintenance of the true Wor-  
ship



ship of God ( which His life and death protested ) & bringing Him to His Parliament which He had not deserted, allowing alwayes liberty of free access to Him? Nor fled He from it, but from the Serpent into which His Staffe or Power given into their hands was converted; as *Moses* fled not from his rod, but from his rod Serpen- tized; or as His good Subjects first from their private, then from their cōmon Home ( their Coun- trey ) to save their lives & soules from the rage of Schismatics: who filling the Streets, Hall, and Pallace of *Westminster*, desperately threatened Head & Members who would not rave in their steps, and rage to further their ends; and when the Reckoning commeth, some of them will be kowne by their eares & fingers, which *Major Maxy* and his Associates shortened

in the expulsion and chase of them  
( pressing upon the Presence gate,  
like *Sodomites* upon *Lot's* ) up to  
*Charing*.

Here like a tender Father ( so  
the Law stileth Him , *Pater Patriæ* )  
against an unnaturall and blood -  
thirsty Child , He was forc'd to  
Draw, and second His Disputation  
vvith the Svword: In defence ( as  
the sequell proves ) of Religion  
against Heresy , Monarchy against  
Anarchy , Plenty against Scarci-  
ty, the Church against Sacriledge,  
convenient Habitation against De-  
solation , Contendnelle against  
Distraction , the Lavves against  
Licentiousnesse , the Liberty of  
His Subjects against Slavery, His  
ovvne & their Lives against Mur-  
ther, His Throne against Usurpa-  
tion , His Royall Heires against  
Disherison; may the Parliament it  
selfe against Conspiratōrs, repre-  
senting

senting those who banded together, and bound themselves vvith an Oath of execration, *Neq manducatu- ros, neque bibitu- ros donec occide- rint Paulum; That they would nei- ther eat nor drinke till they had killed Paul.* For were they not (as the vvord *Hammitbkassherim* Conspi- rators signifies) bound, & bound by Oath, Oath and Covenant to deuoure (after the Church, Sta te, and Him) the Parliament it selfe last (the friendship vvwhich *Cyclops* did *Vlisses*?)

Here, Isay, He Armes; vvith a spirit fitting so weighty a Cause; the Courage (I may say vvithout flattery) of a Lyon printed vvithin His heart; vvwhich His Royall Fa- ther King *Iames* carried upon His bosome. For, taking on Him the place of Generall, vvonne He not *Cesars* praise, using to his souldiers the Word, *Venite*, Come; not *Itē*

Goe? And his vvho vvvas *Primus in praelio, ultimus in fuga*, First in, and last out of Battell? Lead He not His on, held and cheer'd He not His up to stand by Him, and runne but His hazard vvhen they rooke a running in both Battles of *Edg-hill* and *Naseby*, vvhich any other people (a poore *Turke* or *Heathen*) vvould have thought scorne to deny his Officer? And among the *Romans* the Crosse heartened more, then their *Ancilia*, Christianity more than Infidelity: A heartlesse Christiā is worse than a bold Ethnick, the one denying, the other maintaining His God; the one worshipping the true Deity falsely, the other a false truly. Fresh & fragrant to the *Hollander* is the memory of a *Spanish* Enemy, who seeing his *Generalissimo* enclosed by the Prince of *Orange* (without possibility of escape for both)

lea-

leaped from his owne Horse, helped him up, and saved his Life by a conscientious choise of his own death.

But as the prowesse of *Agamemnon* most befriended by the Gods, booted nothing when the honour of the Day was destined to the *Trojans*: so vvhere *Iehovah* vvill appeare *Elohim*, and the vvill of Providence is to denie the Victory, Valour it selfe yeelds, & the greatest President of Moderation (called by *Plato*, *Amicus Dei*,) suffers violence by a heard of Beasts, scrambling for each locke and mouthfull vvithin their povver. God in the last great Fight, to humble His haughty Party, not to disprove the equitie of the Cause, to shew His dislike of their carriage in it, and ingratitude for many great Advantages reachd by the hand of Prince *Rupert* (His

B 6

trusty

trusty Generall) vvith their unrea-  
dinesse & unworthinesse to receive  
more fayour, *Incutiendo timorem*,  
By impressiō of causelesse feare  
(the Black Rod Hee useth in the  
punishment of refractory hosts)  
gave their backes to the smiters,  
and their lives to the edge of the  
Svvord: And vvith the pillage  
of the Field, His Plate and Cabi-  
net, Wardrobe and Amunition;  
the pillage (for the time, the terme  
of His Life, to this day, as it hap-  
peneth) of the State, His Throne  
& Scepter; of His Friends, Lands  
and Goods, Houvses and Livings;  
of the Land, Lawes and Liber-  
ties, Wealth and Quietnesse, Poli-  
cie & Religion, of the Churches  
Patrimony, Revenues of Bishops  
Lands, Deanes and Chapters; of  
the Church it selfe; Fonts and  
Chalices, Bells and Organes,  
Bookes and Vestments, Monu-  
ments

ments & holy Tables, to the poore Chest of Almes; In a word, all those things the violation whereof from the beginning of the World, vvithin and vvithout the Pale of Gods Howsehold; vvas ever held Profanation, the alienation Sacriledge. Yet in the losse of all that was in His hands to Protect, and possibly subject to the prey of Diabolicall strength or malice; His Princely Spirit held up. Where to expresse the rare temper of it of feare and boldnesse (*Timere novit & audere fortitudo*) as to secure His broken Troupes, He made hast to *Litchfield*; so to encourage their drooping hearts, He marched afterwards, as if Hee had gone to prove His good fortune, not to recreut after bad: discovering neither in the temperate Pulse of His discourse or countenance, more than an unpassionate resent of it;

as

as if Hee had beene Passion-free ;  
or not the Patient, but a meere  
Spectator of the malice of it upon  
another.

Nor lost He His confidence  
vvith his liberty, vvhen He vvas  
imprisoned, sold, and rendered  
to the Butchers by that accursed  
*Scotch-Bramble*, to vvwhose flattering,  
instead of many surer Sanctuaries  
(in *Holland, France, and Ireland*)  
He chose to fly ; to avoide the  
next Storme which His unrecru-  
red Army vvas not able to encoun-  
ter. Wretchednesse belowv a Pa-  
gan to imitate, and above (vvere  
I, as I am not a piece of one)  
an Oratour to utter ! The more  
scandalous as done to a native and  
Gracious King ; so abominably  
odious, that it denominateth the  
*Scots Honing-verkopers* / King-  
sellers in all the *Low-Countreyes*, &  
(*sa fama vera est, ut est*) *Roy-vendeurs*  
in



in *France*, *Rey-vendidores* in *Spaine*,  
 and *Re-venditores* in *Italie*. A heaue  
 Imputation! Yet I hope they will  
 vvipe it off the Nation upon the  
 Faction, by their Preparation and  
 aide to revenge His Cause (a *Specimen*  
 vvhereof is given in the  
 payment of *D. Dorislaer* for his au-  
 dacious Enterprife of matchlesse  
 villainy) and settle in His Inheri-  
 tance the Inheritor of His name  
 and vertues: vvho lookes Gra-  
 tiously on the condigne encour-  
 agement of His true Friends in  
*Scotland*, but on the baited Offers  
 of the false Brethren, as His exil'd  
 Subjects doe on the Armys Invi-  
 tation to returne home; vvho  
 likening it to a Sea-boy, or some  
*Nulla retrorsum*, answer as *Athana-  
 sius* did of the *Arrians* vvondering  
 at his abode in banishment *Αἰνὰ τὸ  
 ὀψώνιος, ὡς οὐκ ἔστιν ἐν τῷ ἰδίῳ  
 καὶ τῷ ξένῳ*, thirsting after bloud,  
 they

they use their vicked fetches as Pursenets; vvhich, if it were obscure in the first Edition hereof, is novv cleared by the imposition of the *Engagement* to catch the Kingdome and make it sure to them: such a Snare, that all the Councell of Hell could not device a firmer; yet it smels so strong of that place, That their Generall and His Companions loath the sent of it; and is so scorch'd and rotten vvith the flame thereof, That they vvho are frighten'd and forc'd into it, vvill (vvithout question) find time to breake it.

He disappointed the proud ends of His Un-Princely usage in frequent changing His prison (at last to unhealthy aires) straitening His Line, lengthening His imprisonment, shortening the Royall Table and Wardrobe to vveary Him to complvance: Going from

*Pilate*

*Pilate to Herod, and one dungeon to another, vwith as little shew of sadnesse, as if He had gone a Progresse; extending His patience to the length & measure of His Restraint; nay, taking more stomack at His scantie Allowvance, and putting on more resolution at the vvant of shift, He became more Glorious by accessse of Troubles: magnanimously preferring the safety of His Right and Honour before His head; rather to die a good King, than live subjected against Lavv and Conscience ( vve have *Verba Regis morientis* for it, *I had not come hither, had I come up to your Motions:* ) and so undauntedly looking Death it selfe in the face upon the Scaffold, That He vvas seen to smile at the feeble povver of it. In all vvwhich Hee vvas *Melek alkum*, a King unconquer'd; *צָרִיחַ*, more them conquerour.*

of

of carnall lusts (a grear conquest though, the vehemence of the passion and naturall inclination well considered; in a sort Partaker of the Divine nature, transformed into God, vvwhose Might is invincible, and Glory incommunicable. And as fabulous Antiquity reckon'd *Hercules* for his valour among the Gods, vvwho having covv'd the Earth, climb'd the Heavens, crying

*Ite fortes, ubi ducit*

*Celsa magni exempli via;*

*Cur inertes terga nudatis?*

*Superata tellus sydera donat.*

That is,

Goe Champions, vvwhere the high vvway leads

Of great Example; vvwhy Cowards beat's

Your heart backe? The Center over-runne

Gives the Circumference overcome:

So

So true Christianity varranteth us to beleeve, and speake Him number'd among the Saints; finding that true vvhich His most faithfull Servant piously and comfortably told Him at His Departure, *You are going from a temporall Crowne to an eternall!*

4. Of revvards & punishments: The exemplary lives and matchlesse learning of His Reverend Prelates and Deanes of Cathedrall Churches, the studied skill and sound judgement of His incorrupted Judges, the large apprehensions and dexterous Pennes of His experienced Secretaries, vvith the great Abilities of other Officers of State (a rotten Pippin in a Bunch, promising peradventure faire at putting forth, novv and then, here and there excepted; the most carefull eye not seeing into the soundnesse of the heart, or fulnesse of the

the

the braine (the two essentiall Principles of a good Minister) but by the actions of the hand and utterance of the tongue, which oftentimes prove false *Indexes*, doubling the trace as it were and leaping to hide the falseness of the one and shallownesse of the other) are a full tale of witnesses of His unpartiall distribution of Preferments according to merit, not chance; discretion, not favour; for the Publick good, not advancement of private persons. And that, to the reasonable satisfaction (I think) of all, but clamorous Malecontents; who were either unable to beare Rule or Office thorow want of Science (yet viewing their smaller parts in a multiplying glasse, shewing them greater than they were; they either envied the grapes themselves as above their reach, or taller men than themselves

selves who were made to gather them: ) Or if sufficient; unfit, thorough fault of judgement and experience; otherwise, they had not thought nothing could goe well, where they sate not at the Helme; or that a few honourable Places in Church and State, could pleasure all, that the then flourishing *Universities* and *Innes* of *Court* yearly sent forth accomplished.

His ready submission of the great Cause of *Ship - money* (the Grievance of the Land) to the Triall and Decision of the Judges, who by application of it to the Law, best knew the justice or injustice of it; His strict charge of equall dealing between Party and Party without feare or favour; His displeasure against the shuffling of one or two of them; lastly, His Gracious resolution to leave

it off after Sentence given on His side by the *Major* part (fearing perhaps the *Minor* might be the better, or that the matter was undecidable like the Controversies passed over by the *Roman Senators* with a *Non liquet*, His wary conscience would choose the safer, *Honestum ante utile*) is as cleare a Testimony, that He was none of those Monarchs who (as if their Armes were a halfe Moone, with the Motto, *Donec totam impleam Circumferentiam*) sling at all; nor of those Tyrants whereof *Samuel* speaketh, *Hac erit ius Regis qui imperaturus est vobis, Agros vestros, & vineas & oliveta optima tollet, & dabit servis suis, sed & segetes vestras, & vinearum redditus addescimabit, Greges quoque vestras addescimabit, vosque eritis ei servi*: But of his Constitution who was *Deliciae humani generis*, The Flower of mankind; whose word

vvas,



was, *Non mihi, sed populo meo*, Not for my selfe, but for my people; and his Commendace, *Abstinuit ab alieno, si quis unquam*, If ever any were just, Behold the man.

His like exactnesse in the correction of Malefactors is most notorious in the Case of Murther: As He heard with sorrow the Cry thereof; so you might *Civius Solem è Cælo*, sooner draw the Summe out of Heaven than Him from Righting it; sometimes mitigating or delaying the punishment, never pardoning the Execution.

My Penill here stands at gaze; thinking of the cruell retribution of His righteous carriage! That the only life of the Law should be adjudged destructive to it! The uprightest Umpire of Causes, unequal! The expert and carefull Physician of the Kingdome, pernicious! The Second Prince of Peace.

Peace, contentious ! And all by His sycophantizing Court of Parliament, loading Him with its owne Crimes, and forcing His pure hands once to dip in blood ; for He rather suffered than gave Sentence of death against the Lord Deputy ; Though Hee layd His ovyne on it, as meriting & provoking Gods hand upon him.

'Tis true, if the Earle yvere unguiltie (as all beleeve:) then, as *Augustine* ( a great Father of the Church, and glorious Saint ) vvas *Durus Pater* a hard Father ; so He ( a tender Nursing-father of the same, and Blessed Martyr ) *Durus Dominus* to him (and him only :) Both, for rigid Censure ; of innocent infants, the one ; of an unfaulty Servant, the other. And as that vvas *Nervus Augustini*, the Saints error ; so this, *Nervus Caroli Regis*, the Martyrs ; that unretracted,

tracted, this recanted as openly as committed, and pardoned upon confession. Was not the King's *Peccavi, I have sinned* (in the matter of *Vriah*) immediately answered with, *Deus abstulit peccatum tuum, God hath taken away thy sinne? nay* (Βλέπει οξύτάτην τὴν φιλαστροφίαν μὴ ἐλεῶν), See the most sudden change of God the Lover of mankind) while it was only purpos'd, not utter'd, *Dixi confitebor adversum me injustitiam Domino, & tu remisisti impietatem peccati mei*, I said, I will confesse my transgressions unto the Lord; and thou forgavest the iniquity of my sinne; And are not the Holy Scriptures written for our Learning, that we might have hope?

Yet as *Iofia* lost his life for a sin remitted; so the Law (*Quicunque effuderit humanum sanguinem, fundetur sanguis illius*) condemned

C

Him,

Him, and God Decreed His end. Norwithstanding, His Foes who fought it *sans l'avoir gaigné*, without cause, and *κατὰ βίαν ἢ κυριαστικῶς* *Ἰουδαίων ἐξέλκον*, wrought it by force of Armes, as the *Iewes* did *Christ's* (delivered also by the predetermine counsell & foreknowledge of God) were alike guiltie of Royall, and innocent blood. And if the penitent and absolved Accessary, incessantly urged, and in a manner (for quietnesse sake) necessitated to doe amisse; were Sentenc'd to die without remedy: how irrecoverable is the Sentence, and infallible the Execution of the wilfull & impenitent Actors in both Tragedies, who are comdemned already *Iudicio præscientiæ*, and whose Damnation sleepeeth not? God forbid, we should thinke, Hee would take and teare in pieces a harmelesse Lambe, drivē for succour to spoile  
a branch

a branch of His Vineyard; and suffer a hundred Regiments of wild Beasts to lodge in it & make such full spoile that nothing can bee added by this 'or after Ages, without a Day of slaughter prepared for them.

He rendered to Man his; and (to compleat the *Platonicks* sense of *Suum cuique*) to God His too; in begging of Him, and giving to Him.

1. The houre of Prayer had not the like Observer in any *Series* of Christian Monarchs going before Him; nor can it have a better in those that follow Him. Going upon *Parole* (after halfe a yeares longer incarceration for my Challenge of that *Goliath* in whom the uncircumcised most confided, to a Dispute before the Prisoners and Committee, touching his owne Daring Argument in the Pulpit

against His Majesty: which he promised to accept the next day, but conscious to the weakenesse of his Cause, thriving better in the Field then Schooles; by Bullets then Reasons, he plaid least in fight ever after) - I saw Him in *Wales* (where He was also hunted like a Partridge on the Mountaines) often changing, never neglecting the Oratory; some times Consecrating with His vertuous Presence profane Innes, as Hee after did unhallowed Prisons. When they did their best to smother His soule by an uncharitable deniall of that liberty to Him in the exercise of the true, which they gave themselves in the use of all false Religions, brought in by ship-fulls from all infected places under Heaven (allowing Him only such Ministers whose breath is infectious, and monstrous Prayers had need aske for-

# THE TABLE. 53

forgivenesse for themselves) Hce  
turn'd His owne Chaplaine to give  
it breath; in a small and Uncourtly  
Audience, had not the presence of  
God, and His good Angels made  
it up.

2. In giving to Him He was no  
lesse singular; but as farre from  
those Potentates, who with *Sena-  
cherib* make themselves Gods; or  
with *Sapho* ( who having taught  
his tame birds to prattle *Magnus  
Deus Sapho*, The great God *Sapho*,  
sent them to teach their wild fel-  
lowes the same Lesson ) canvase  
for the Place, as they are from  
God. His *Piety* gave place to His  
Highest Sovereignty, by acqui-  
escency in the Title given Him in  
the Canon, *Solo Deo minor*; in *Ter-  
tullian*, *A Deo primus, post Deum  
secundus*; and of *Iustinian*, *Vltimus  
Dei servus*; contenting Himselfe,  
so He might be the last man, and  
bring.

bring up the rear in His Service. His *Sanctity* render'd Honour to His Excellency, Dignity, & Pre-eminence, by a free and gratefull returne of Mind & Reason (which He receiv'd from His hands without helpe of Elements concorporate in the body, or of Angels and Starres contributing to the lower portion of the soule) ardently intent, & wonderfully transported with the knowledge and love of Him. His *Religion* (and a threefold cord is not easily broken) payd *Homage* to His universal Royalty, by stooping His Lawes and Ordinances, thoughts and wayes, private and publique (the matter of the Earle, as King *David* did His, the matter of *Vriah* excepted) to the Imperiall sway of His Scepter. And had His Subjects (by His example to His Sovereigne Lord God) given Him  
halfe



halfe His due of Precedency to His Supremacy, of Reverence to His Majesty, & of Observance to His Regality, wee had sit under our owne Vines, and under our owne Fig-trees to this day.

And, for a further demonstration of His unwillingnesse to detain ought belonging to Him; Although Hee vvould have been glad to pawne His owne Rights, to purchase the sweet fruits of Peace; restitution of His Dominions, liberty, rest, quietnesse, with the amiable society of His Royall Consort and lovely Pieces of Himselfe, like Olive branches round about His Table: yet fearing more to seize on that vvhich man gave to God (intituled His Portion, His Tithes, His Offerings, by a speciall way of appropriation, that they might bee untouched) than Hee vvas

troubled to part vvith that vvhich God gives to man ; and to rob God than Himselfe ( according to the good Counsell given to King Lewes, *Assensum non præbeat improbe affirmantibus, non delere esse res Dominicas, id est, Domino Dominantium deditas, ita sub defensione Regis, sicut propriæ sunt hereditates, magisque, quia quanto Deus est excellentior, tanto præstantior est Divina causa mortalium possessione; quarum Divinarum rerum Defensor & custos divinitus institutus, non solum eas servare, sed etiam multiplicare debet, magisque illa quæ diximus præstantiora quam suæ illum defendere oportuit & augmentare* ) Neither the Fruits of Peace, nor sence of present, nor feare of longer & harder bondage, girt with as many Deaths as Guards, could draw Him to defile His hands with the sale of Gods Patrimony, or abolition of

of Episcopacy, further than the reference thereof to the judgement of a *Synod*. Which having before its eyes, the sad example of *Vpper Germany*, weltering in gore thirty yeares, and made a Desert without howse or Harbour in fourty *English* miles riding; a Heape without distinction of Bounds or Land-markes, as *Egypt* after the Flood of *Nilus*; and needing the Art of measure to be divided among the Remnants (bid from all Parts to till it) more than *Egypt* it selfe inventing it: and all this, after the Lord had waited without successe for restitution of His Inheritance, partly throwne open to the Common (profane or publique use) and partly jumbled together with the Heritage of the boldest Chapmen: nay, having before its dores, the same or worse Spectacle of

Gods dreadfull wrath , Hee had  
cause to thinke ( if it had been  
Convened ) it vwould not likely  
have added fewell to that fire ,  
which the first Destruction of  
the Church help'd to kindle .  
God menaceth to take away that  
which is stiled theirs , who are  
bold with that which He calleth  
His : And who seeing His hand  
upon a Nation laden with His  
spoiles , will not say , 'Tis in way  
of retaliation , to bee even with  
it ? The Great Councell of State  
had done better ( and better for  
the preservation of themselves &  
their Trustees ) to appease His  
anger by acknowledgement of the  
sinne of Sacriledge which the  
devastation of the Land indigi-  
rates , & by study of Satisfaction  
by restitution ( which He demands ,  
*affectu , si non effectu* , really or af-  
fectionately performed to a mans  
ability ,

ability, no remission without it) as good Disciples of their Religious Master, who in restoring (as I have heard) somewhat of the Churches Right comming to Him by His Predecessors exchange of Crowne-Land, shew'd His good will to render backe all, and hatred of what Hee could not correct; than to encrease the fury of His displeasure to the present visible (and without His plenteous goodnesse, the utter) ruine of the Land, by sweeping away all His Portion in Lands, Tithes, and Offerings. 'Tis no contradiction to say, As the Lords ejection of the Bishops out of the Upper Howse, was the Howse of Commons ejection of the Lords: So the Howse of Cōmons Dissolution of the Church (*al pin potere*) was the Dissolution of the Howse of Commons. When the

old Father *Crisis* by a large ransom tender'd with prayers and teares, could not obtaine his Darling taken captive by *Agamemnon*; hee got *Apollo* to wrest her frō him by the Pestilence: So oftentimes God is faine to extort His Goods out of tenacious hands, and to cut off, vwhere they will not let loose. The holding backe of *Helena* continued the *Græcian* Warres against *Troy*, to the sacking of it: God give, that these Broiles scatter us not (for detaining some, and seeking the residue of His Peculiar) to say with the banish'd *Troians*, *Fuimus Troes*.

This sort of Traffique or Merchandise (*ἱμμερεύς*, in *Plato*) betweene God and Man, in asking of God Himselfe, and giving to God Himselfe, was as *Purgatio solvens*, a strong Purgation, after the gentle use of Moderation in  
the

the Premises (as a good Preparative) to expell corruption of worldly Grear nesse: and instead of a Recapitulation of what is said, discovers His Prudence comprehending all Morall Vertues, and Sapience regulating them and Spirituall.

1. Prudence, as the Founder of Morality, made Him a good Man, and good King: First, by accomodating Him with Meanes to attaine Perfection; with measure, to perfect Sobernesse without intemperance; with wedlocke, Chastity without incontinence; with refuge from Tumults, Innocence without partaking of other mens sinnes; with endeavour of Armes, Right without injury; with Temper, Resolution without impatience; with severity, Justice without effusion of blood; with contentednesse, Justice without oppression,

sion; with Supplication, Plenitude without misery or necessity; with payment of Tribute to God, His Peace without breaches; with maintenance of His Cause, and restitution of His Divine Right, Justice vvithout defraudation. Then, by teaching Him so artificially to conforme generall Rules to particular actions, That by the prudent application of His good Principles in the Common and Civill Lawes (testified by the Masters in both Faculties) and of His other Politicke and Morall Maximes (knowne to all, and all of them readily serv'd to His understanding by a retentive memory, able to recognize any vvhom Hee had once seene) to the accidentall occurrences of His life and Raigne; He drew Conclusions, tending even in Warre to Peace and Welfare. In his *Pro-*  
*ficiſcere,*



*ficiscere*, Goe you, to one; *Veni*,  
*Come you*, to another; *Fac hoc*,  
*Doe this*, to a third; the most ex-  
 pert Commanders gave Him the  
 Commendation of a Cunning,  
 though Unfortunate *Centurion*. And  
 hee argueth ill, vvho collects Im-  
 providence from Misfortune; is  
 an unskilfull Moralift, vvho takes  
 the height of Circumspection by  
 uncertaine Victory: That leads  
 to this; this alvvayes followvs  
 not that: that is a help to this;  
 this no certaine signe of that.  
 What vvatch hath Caution to pre-  
 vent incorrigible feare in com-  
 mon Souldiers, or undiscernable  
 treachery in a Counsellor or  
 Commander, or the unavoidable  
 push of irresistible Cataracts?  
 There is no hold of fainthearted-  
 nesse, no locke against falsehood,  
 no fence for over-mightiness.  
 Sometimes the veriest Simplici-  
 ans

ans are most lucky, the vviseſt Polititians leaſt, eſpecially vvhere Orders are unobſerved. Had His enemies been vvife in their generations, they had not done all that they dared to doe: Or grant them to bee as Politique as Fortunate, they are farre from vvife Governours; ſubtile *Achitophel* by the compoſition of his name (*Achi*, and *Tophel*) vvvas but a peece of Folly doubled.

Where He was at a ſtand (as vvho is able to ſound all matters? Many heads ſee further, and bind faſter then one: As in *Hierarchy*, the inſufficiency of a *Diocesse* to decide a Controverſy, is ſupplied by Conſultation of a *Synod*; the defects of a *Synod* by a *Generall Councell*, vvhere the Holy Ghoſt is Preſident: ſo in *Policy*, tvvo eyes ſee more than one, and many more than tvvo, *In multitudine Conſi-*

*Consiliariorum est pax*) He advised  
 vvith His Privy Councell: Where  
 His Privie Councell could not sa-  
 tisfie Him and His people, Hee  
 called His Parliament. The great  
 and unweldy Body whereof wont  
 to move slow, but safe; ever safer  
 then this last: which ( as the  
*Alarum* following this Treatise  
 amplifies ) looking too high, in-  
 aiming at His Prerogative; cove-  
 ring too much, in asking of Him  
 the Church which Hee could not  
 give; going too farre, in taking  
 His Sword from Him; growing  
 too fierce, in drawing upon Him  
 with it; running headlong, and  
 laying hold on Him, threw it selfe  
 under foote, many of its Mem-  
 bers into prison, and Him upon  
 the Altar, whereon His spotlesse  
 soul suffer'd for, and by the sinnes  
 of the people. Which spake Him  
 not unwise, but undeservedly un-  
 happy

happy in their imprudent treachery: And unhappy only as to men, but happy in the highest degree, To bee accounted worthy to bee enabled to make reluctant nature bleed for the name of Christ. I observ'd, That the Moderator of himselfe (wosoever) is a Friend to God; much more a good man and good King conjunct. He was a Friend by double right; and by a sure Token, *Vsque ad aras*: Death it selfe could not divide God from Him, nor Him from God; who going thorow the stormes of it with King *David* (signifying a friend) who was only ready to die in Him (*Si ambulavero in medio umbrę mortis, non timebo mala, quoniam tu mecum es*) could not forsake our *David*, who after many a tough and bitter Conflict on His behalfe, actually laid downe His life for Him; so that the *Elogie* of the  
 one

one fitteth the other, *Vir bellicosus & prudens, & Dominus cum eo*, Hee was a Man valiant and Wise, and the Lord was With Him.

As singularity of Gifts recompenced His naturall let in speech, which circumspectious Nature in a Piece of curious workmanship oft leaves unpolished, least the full braine vent inordinately: By the double guard naturally set upon it, superfluity of words should seeme monstrosity; the richest Mines have their mouthes shut, making least shew of treasure; the empty Vessel flotes and hastens, while the well laden dives deepe, and dravves much vvater; an unsteady tongue speakes an unsettled head, a staid speech discretion. *Isocrates* (that *Atticke Siren*) vvvas the svveetest Oratour, and vvorst Speaker; the most delicate Composer, and  
harshrest

harshett Utterer of an Oration under Heaven: *Moses* having all the Learning of *Egypt* (the only University then in the Universe) might be truly said to have all the Learning in the world (A Pincely capacity to conduct *Duro cervice populum!*) yet he telleth God (knowing his stammering better than himselfe) Hee vvas not *Isb devarim*, A man of vvords, but even after God had spoken to Him, *Cevad pe*, *Cevad lashon*, heavy, and hard or difficult of speech; interpreted by *Tremelius* a let (*impedito ore, impedita lingua*) by the *Vulgar* a let and slovvnesse (*impeditioris & tardioris lingue*) and by the *Targum* such a deepe impediment (יקיר ממלר ועמיק לשן) That He vvas faine to pumpe for it. So His Capitall, and sole Civill Errour vvas in expression of too much goodnesse unthankfully  
abu-

abused ; in swelling His people  
 vvith Acts of Grace, unreasonable  
 for them to aske or Him to give,  
 vvithout more assurance of better  
 use of them ; in being *συμφο-  
 ροῦ*, carried about or lead away  
 with the love of an Adulterous  
 Parliament , recompensing His  
 deare Respects, as Mistresse *Arden*  
 ( in *Hollinsheds* Chronicles ) did  
 her loving husbands ; who trusting  
 himselfe in her false armes, lost his  
 head-peece. As *Sponsus Regni* the  
 Husband of the Kingdome , He  
 tooke it to be a Helper to Him ;  
 and by *Salomons* advise in nuptiall  
 love ( *השגה*, *In amore ejus errabis  
 jugiter* ) He might have erred in  
 love of it vvithout guilt of er-  
 rour ; the fault vvas, in leasing to  
 it a speciall Branch of His Povver,  
 during the pleasure of it ; in bin-  
 ding Himselfe to attend the lea-  
 sure of its malicious errours ; in  
 giving

giving it leave to Sit, till it could Sit no longer (and so it did, till it cast its Plumes, in hatching a Cockatrice egge to *Esay's* flying Serpent, that rovv'd and scatter'd it:) In a vvord, in making it perpetuall, that made it selfe *Dictator*; This perpetuall *Dictatorship* undid Him. At the Feast of *Saceas*, the *Babylonian* Slaves choosing a King among themselves, Govern'd their Lords & Masters: So in the time of Parliament vvhich His Writ constituted, His consent continued and perpetuated some Subjects Governours (under Him) of all the rest; and they made themselves Kings under five Members, and Him a meere Slave, either to the vvhistle of their Bills, or to the scourge of their Souldiers; to ratify the one, or to bee curried up and dovvne by the other. After *Otho*  
He



He vvas the second Prince I have read of, vvho evidently gave avvay Himselfe; His clemency help'd His beneficence to shorten His Raigne, and life; His trusting out too much of His Royall Estate, to set up over-greedy and untrusty Dealers, broke Him.

At first, the Life and Lines of *Britaine* vv ere in the Kings hands as Conquerour: vvho in the restitution of both, tying some to serve Him in the Warres, all to Allegiance by an annuall Oath; Summoned Lay and Clergy (more or lesse of either, as He pleas'd) to advise vvith Him *In arduis negotiis Regni*. This His Great Councell grovv ing on Him in all Ages (the last above all put together) vvas novv become as unlike the first, as it vvas the Privie Councell resembling it; and the liker it is to that, the neerer is it to the constitution

tution of Parliament; for *Primum in omni genere mensurat cetera*, The first in any kind is the measure of all the rest: yet covetously affecting *Phaetons* undue, and unmanageable height, it felt his Precipitation.

2. Sapience, as the Benefactor to all Morall goodnesse, made Him a more exact Christian without impiety (as Prudence a good Man, and good King vvithout incivility) judiciously to understand, and rightly Order (without superstition, or imperfection) acts touching God; in Himselfe, and others.

1. In Himselfe first; For, to omit the heavenly speculation of His Booke, that *Kiriath Sepher* or *Academy* of Christian learning, incomparably plyed by Students, dayly in all places magnifying and asking for it, in the phrase of *David* praising and asking for *Goliath's*

*liab's Sword, There is none to that,  
 give me that: The golden method  
 and veyne vwhereof (as of His  
 set hand dravving for perpetuity)  
 is not obscurely seen in the Letters  
 of His running hand, painting  
 for short continuance; And as  
 the Parliaments Censure of them  
 resembled *Iulian's* schoffe at some  
 Christian Writings, Ἀνίσταται, ἵσταται  
 κατὰ τὴν ἰσχυρίαν, I have read, understood,  
 and condemned them: So the Chri-  
 stians Replie to *Iulian* vwould  
 have fitted the Parliament, Ἀνίσταται,  
 ἀλλὰ οὐκ ἵσταται; εἰ γὰρ ἵσταται, οὐκ ἂν κα-  
 τὰ τὴν ἰσχυρίαν, Thou hast read, but not  
 understood; for hadst thou under-  
 stood, thou hadst not condemned them.  
 As presumption, hatred, and  
 neglect of God shevv vwant of  
 vvrit (*Dixit insipiens in corde suo,  
 non est Deus*) so feare, love, and  
 care of Him, store of vvisdome;  
 feare ushering, love accompa-  
 D nying,*

nying, and care attending it; and who more fearfull to offend, or more taken vvith Him in Holy Scriptures, ( the *Psalter* specially, as the Totall containing History, Prophecy, Psalmody, Philosophy, Mystery, and what not? ) or more carefull to walke in *omnibus justificationibus Domini*, in all the Commandements & Ordinances of the Lord blamelesse? As infatuating luxury, the first (*Statim sequitur* [scilicet meretricem] *ignorans quod ad vincula stultus trahatur*) so abstinence the second; and who more abstemious? As earthy-minded impatiency that; so patient suffering of wrong ( as favouring altogether of high & heavenly matters ) this; and who more long suffering? As giddy hastinesse the one (*φαις τις ζάροτον να εμπραυ άφρον αυτος*) so composednesse, the other; & who more composed? Who liker *Moses*,

ses, whose matchlesse meeknesse ( in the judgement of *Dionysius* ) made him worthy of Gods appearance to him? I imagine, one Reason why He is said to dwell in the Bush ( which He only once visited in a soft flame of inoffensive fire ) is, That He cannot leave or looke off the stampe of His owne gentle nature: He passed by *Elijah* in a still and soft voice; He could not but take up His lodging in the quiet bosome of His Majesty. To wind up all on one clew: As Aversion from God, and Conversion to the creature is the immanent effect of Folly; sin & foolishnes are *Termini convertibiles, Termes reciprocall*; *Navalath* comprehends both: So averſiō from the creature, & conversion to God, the immanēt effect of Sapience; and His Religious heart was ſo fixed to Him, That neither the force, nor love of three

Crownes could moove it frō Him.

2. Then in others ; manifested, as by His most Gracious incouragement of the Universities to the necessary study of the Liberall Arts ( the Hand-maide ) the honourable of the Civill Lawes ( the Usher, the misse whereof we had felt in forreine Treaties ) the comfortable of Sacred Theology ( the Mistresse ) to repell Atheisme forcibly breaking, and Heresy subtilly stealing into the strong Hold of Trueth : So by His Care that the Holy Scriptures should be interpreted, not by Novelizing Humourists, but by the Primitive Fathers and Councells, ( the want of which skilfull and faithfull Pilots drownes men in errours ) faithfully preached in the forenoone, and catechetically dealt in readier portions in the afternoone in all the Consecrated Places of Gods wor-

worship; the repaire and beauty whereof He so tendered, That an Honourable Personage saying of two together ruinous, *For want of other remedy, one might be pulled down to mend the other*; His Constantine-soule replyed, *God forbid, o God forbid, my Lord!*

So singularly veis'd was He in the Government of both, to the mind of God, ioy of Angels, happinesse of the Body Ecclesiastick & Politick (unhappy onely in the ignorance of its welfare) till a bloody Issue, unadvisedly made in the Earle of *Strafford*, weakened the powers of it: God permitting a sort of Wretches (whose wickednesse wants a name bad enough for it) under pretence of curing distempers in it, to cast it into a Schisme; cutting off, First the Members, then the Head, lastly (*Quantum quantum in se*) the

Royall Root & Branches, by Proclamatiō with *Skeba's* trumpet, *Non est nobis pars in David, neque hereditas in filio Isai*; The Curse of lapse upon lapse overtaking many of those whose feet were swift to shed blood, *Let them fall from one wickednesse to another, and never come at thy righteousnesse*. And seeing them runne Division among themselves, harquebusering some, beheading others, and threatening more of the same *Concision*, I am sure they cannot stand, nor tumble further but into ruine. And if the prime Method of Gods revenging hand (crushing the Spring before the irregular Moovers, punishing the slinelle of the Serpent before the sillinesse of the Transgressours) vary not, the last drop of *Covenanting* bloud (the first speciall Actor in the former *Tragedy*) will beginne, and of *Independent* (the last Actor  
in



in it ) end the next *Tragedy*; in Ear-  
nest of further recompence for  
His wrong , who after a lingering  
kind of continuall Martyrdome  
suffered out to the last ( which is  
the last and highest straine of  
Moderation , in the end whereof  
the Queene of *Sheba's* report con-  
cerning *Salomon* may be the Rea-  
ders of mine touching our *Salomon*,  
yeelding us all the time of His un-  
disturb'd Raigne *Shalom*, all possible  
Blisse in Peace, *Non est mihi nuncia-  
tum Dimidium* , *Thou hast not told me  
the one halfe* ) purchased a greater  
Name among the Saints, than He  
had before among His Subjects.

As a Father, He held for Him-  
selfe, and His Heires : And as it is  
a sinne against Nature, to alienate  
the Crowne; so is it a fault wil-  
fully to impaire it; being His and  
theirs, theirs and His. *Rachel* and  
*Leah's* claime in the Estate of their

father *Laban*, shew'd him bound by the law of Nature to leave it (all he could ) undiminished. Besides, it is undeniable, That the Ruler of the World (doing nothing within the sphere of finite Agents without their ministry ) swore Him at His Coronation His Vicegerent, and Defender of the Faith; To defend ( to the uttermost of His power ) the Doctrine & Immunities of the Church, with the Rights and Liberties of the people : And say, Were there ever the like Oppressours of the one, or Persecutors of the other, or *Apollyons* of both? Did not his exposition ( who is *ὁ αἰρετικὸς αὐτῶν κεφαλὴ, καὶ ὁ ποιῶν αὐτῶν βυλδομάτων ὑπερίτης*, *The Ring-leader of their Heresy, and Minister of their Wicked counsels*, who hath nothing of *Peters* but his name and the spirit of seducement; or of his Commission, unlesse it be, *Vade Satana* )

tana) of the *Kingdome of Heaven* for the *Kingdome of England*, on those words, *The Kingdome of heaven suffers violence, and the violent take it by force*, plainly intimate, That they take a Cloude for *Iuno*; *Alter Orbis Britannia*, *The other World of Britaine*, for the world to come; the Scepter thereof barbarously wrested from His hand, for that of righteousness; the Royall Robes pulled from His backe, for the wedding garment; the Crowne and Diademe from His head, for that of immortality? Did they not then, & doe they not still leave no stone unmooved to make His Unspirited (& therefore apt to be Unchristen'd) Subjects all *Demases* to embrace this present world; and to seduce them into the way (for it is most certaine, Unchristian courses cannot have Christian ends) either of the *Alcoran*, by in-

dulgence of *Poligamy*; which their Opinion (creeping into corners to hide their loosenes) countenances; and their Apostle (*Peters* by name, but *Judas* in haire and carriage) is knowne to have practised; Having one wife in *Holland*, and one or two more at the same time in *New England*: Or of the *Talmud*, by invitation of the Professors of it to returne, who for their owne horrid spite to *Innocents* (whom they Crucified on Good friday) were heretofore Banish'd *England*: Or of the *Pantheum* (the Church of all sorts of *Paganisme*) by Licensing all Religion but true, and going beyond the Cannibals in impiety; These, eating commonly wild men; Those, only the flesh of Gods people: Or (which is most like) into the Practise of all three together (*Turkes*, *Jewes*, and *Infidels*) like that *Egyptian*,  
who

who ( as *Iosephus* gueſſeth ) made Gods of Cats, and Dogs, and all other creatures; That the diſtracted humours of his miſguided Subjects running in croſſe channels, might not meet in conſpiracy ; As if they meant to plucke Heaven beneath, and Hell above the Center, Or as if the Sect of *Cain* had now its Revolution after one thouſand ſixe hundred years, Holding, The path to Heaven is the way to Hell ; The way to Hell the path to Heaven ? All which deteſtable Errours ( in testimony of His unſtagger'd faith in the verity of both the Tables of the Law, whereof Hee was Warden ) Hee reſiſted to blood : yeelding no jote or title contain'd in either, but maſtering by proſtration of His head upon the Blocke, that which He could not in a military poſture ; naked, that which chaſed

Him clad in Armour; single, that which overthrew hosts of men, the World thorow faith: which strengthen'd by the Holy Ghost exhibited in the Blessed Sacrament, and (who is able to say not?) manifested, first (I say not in the likenesse, but) in the strange appearance of a Dove, with a Voice from Heaven in the Presence the night before He Suffered; then, in the seasonableness of the Passion-Chapter Ordered to be (& accordingly was) read before Him in time of Divine Service the 30. of *January* (the Day of His Suffering) As if the Bishop of our soules had set the Service for the Day before the last Century; Cōstrued the Scaffold as *Elijah* did *Carmel*, for the place of His Ascension: the ascent thereof, for the lower rounds of *Jacobs* Ladder rear'd up to Heaven; the blustering stirre  
about

about it, for the Earthquake opening the prison doores in the *Acts* of the *Apostles*; the chopping of His flesh, for the hewing of His way out of prison; the Blocke whereon He humbled Himselfe, for a Remembrancer to take rise from the Crosse of *Christ* in His flight to Heaven; the unnecessary lockes to fasten His willing members, for a *Memento* to cast anchor sure and steadfast in His tempestuous passage through the red Sea of blood; the cutting of His sinewes for the loosening of His bonds, the losse of His blood for the benefit of *Christs*, the separation of His body, for the union of His soule with Him; His Decollation for recollection to His Head, the minute of Deprivation for that of Enthronization, the end of His dayes for the beginning of Eternity. His Art of Devotion taught Him

Him to rise by oppression, with the Moone (representing the Church in the *Revelation*) to gaine by opposition, & to make wholesome Antidotes of all the darts & stratagems of Satan. Thus prepared a Convoy of Angels took Him up, leaving His Mantle to hide the nakednesse of the Black Guard about the Royall Corps; His Christian charity forgiving those whom His farewell Speech (powerfull though it were) could not remoove from thinking to merit by Parricide, and wash their hands clean in Royall blood; nay those who (many of them) would not forgive themselves, had they asked God or Him Pardon.

Thus He had as just and unquestionable Title, through the Promise of God (*Bee faithfull unto the death, and I will give thee the Crowne of life*) to the Crowne of



of Martyrdome, as He had to the Crowne of *England*; and hath as undoubtedly put on the one, as He had done the other: Martyrdome being nothing else but a Witnessing of, and perseverance in the Faith of Christ; or opposition to falsehood under the Fatall stroke; The maintenance of good, or resistance of evill, contemning life it selfe for His sake; A faithfull custody of Divine or humane Trueth (looking to His command and recompence of it) storm'd by Death. And though (should I not over-runne Gods and my Princes Service) I had rather end my life now He is gone, than hazard the casuall, or beare the certaine trouble of it, I may live to see the day of His Registering in the Booke, and Commemoration among the Noble Army. of Martyrs.

O Bles-

O Blessed Martyr! what height  
of praise is not inferiour to your  
Worth! You were content to quit  
Your owne Royalties, to confirme  
our Priviledges! Your liberty, to  
restore ours! To descend from the  
Throne, to make us a Royall peo-  
ple! To take up in cottages, to settle  
us in quiet possession of our howses!  
To be in bondage to Your Servants,  
to reder us Free men of England!  
To walke the Round, to establishe  
our rest! To wast the taper of Your  
life with watching, to cover our  
sleep with security! To take up  
with many a hard and cold lodg-  
ing (where You had no curtaines  
but aire, no Canopy but Heaven,  
no Cloth of State but a Carpet of  
greene earth) to sweeten our ease!  
To stoope to a low Table (a round  
hil-

*hillocke, or ditch-banks) to exalt  
 us ! Among wormes, to allow us  
 Attendance ! To slender Commons,  
 to furnish our Boord ! To put off  
 Your selfe, to cloth us ! To restore  
 us, with the issues of Your heart,  
 (herein exemplifying his Sym-  
 bol, A Pellican drawing her  
 breast-blood to suckle her feeble  
 creatures !) To bee cut in two for  
 us, whose duty and honour it had  
 been to be minc'd and emptied in-  
 to the channells of the earth for  
 You ! Causing us thinke, if any,  
 You were the Man, who would  
 have made the third to drowne in  
 Terdition & become Anathema  
 for our good ; which is more diffi-  
 cult and glorious in a Mighty Po-  
 tentate, than for the Doctor of the  
 Gentiles herein to excell the Law-  
 giver,*

giver; That, wishing the Curse  
alone; This, in company! O valiant  
Champion! I shall admire in si-  
lence, cannot expresse in words the  
vigor of Your mind and body in  
bearing Christs Crosse to compassse  
S. Pauls Beggerion or Crowne of  
Victory! O Gracious Master! we  
loose our selves with sorrowing for  
the losse of You, till we remem-  
ber, You have obtained the Pro-  
mises; The former of the Parlia-  
ment, To make You a Glo-  
rious King; The later of the  
Army, To restore You to a  
condicion of safety, honour,  
and freedom!

THE

## THE ALARVM.

**A**ND now, deare Countrey-men,  
 pitying your distresse for want  
 of His Royall influence, were I  
 worthy to make your peace, my heart  
 would serve me to climbe His Theater,  
 and creepe in His steps to His end. Yet  
 to commend your carriage in it, or  
 striving against it, were to tickle you  
 to death: Εἴπαν οὖν σωὶ ἡδονῇ λυμπερόμενος  
 ἰοιμένας δακρυῖ φαρμάκων, ἀλλὰ μέλιτι δα-  
 σάμενος τοῖς ἀπληρότοις ὀφέεσι, Praise  
 mixed with pleasure seem's like to  
 Medecines which sweetened with  
 hony are administer'd to dying men.  
 The soundnesse of your hearts and  
 goodnesse of your Pulses speake you  
 yet recoverable, if you will venture to  
 breathe a vein for the expulsion of  
 naughty Humours: The necessity  
 whereof, if you are pleas'd to allow  
 me liberty of speech (which Princes  
 deny not, much lesse should Subjects)  
 — ἔδην μὲν δὲ δὲ αὐτοῖς ἰγὰ, I am  
 here to shew you; seeking your Cure  
 though the Remedy were offensive.

Why

## 92 THE ALARVM.

Why then stand you gazing on one another, as if the Blow on the Head had made you yet insensible of His unparalell'd Worth ( who was the Wonder of men, Kings, and Christians ) beneficiall Protection all the former part of His Raigne, & Heroicall Endeavours & Suffering of fire Persecution for you all the later part of it; First by the *English* Zealors, puffing at the Coales of it ever since *Calvin* brought them in; then by the *Scotch* Brethren, adding breath to them; and in the end, by the jugling *Independents*, who ( having strengthen'd themselves under colour of helping to Reestablish Him ) blew them into a flame which spent Him? Weigh them severally as *Iosaphus* did the three wicked *Sects* among the *Jews* wherof *Zealors* were one, ( the first hunting, the next taking, the third Offering Him; the first going about to Uncrowne Him, by seeking His Prerogative, the Diademe of the Crowne; & His Authority, the Guard of it: the first & second to Unchristen Him, by urging Him to forswear Divine Service, with the established Discipline, the Divine or Apostolicall

Fence

Fence of it ; the third cutting of the  
 thread of His life with that Sword,  
 which the other first drew and put into  
 their hands against Him : The first ἡ  
 πρώτη ἄλλα βυλάσας, not consumma-  
 ting but commencing, not effecting but  
 plotting His Tragedy ; the last ἡ βυλά-  
 σαι ἄλλα πρώτη, not plotting but effe-  
 cting it ; the other ἡ βυλάσας ἡ πρώτη  
 neither plotting nor effecting it, but  
 as the interlocutory *Chorus* springing and  
 singing betweene the Acts of it : ) and  
 albeit each of the three deserveth the  
 exclamation of *Thucydides* against the  
*Athenians* touching the death of *Socrates*,  
 'Εκίνετε, 'Εκίνετε, *You have murdered, you*  
*have murdered Him* ; you will find the first  
 worst ( as *Iosephus* did ) and last best, but  
 that His Royall person and Crowne  
 bleed more sensibly thorow their fin-  
 gers : Therein, it is true, they are the  
 red Figure that stands for more than the  
 other two before them. *st. Augustine*  
 reading the Story of *Queene Dido*, burst  
 into teares ; & can you without bleed-  
 ing hearts recollect the History of  
 King *Charles* ? Or see the wofull estate  
 of your distressed Countrey, cousin'd by  
 false Prophets, promising under their new  
 Gospel

Gospell. Peace and Plenty in the place of Monarchy and Episcopacy, in their words whole unsucceeding Prophecies burnt their foreheads with the marke of lying Prophets, *Non videbitis Gladium & fames non erit in vobis, Sword & famine shall not be in this Land*: humbled with losses, struck with feares, gray-headed with cares, spoil'd with Warre, pin'd with famine, & (if the ancient Observation be true, That Death of Cattle foreshews the Pestilence) likely to beare the smart of the triple Scourge (*λοιμὸς, λοιμὸς, πόλεμος*) altogether: reliev'd by *Aliens*, who heretofore lived of the crums that fell from her Table; compassed with Pirates, over-runne with Theeves, more subjected to blood than *Holland* to water; coaled in some places, & in other some consumed to ashes, feared by Natives, reproach'd by Strangers, asking us, *Vbi est Ecclesia Where is your Church?* (And being as it is, as to the publick justification of Gods Truth in Question & orderly administration of the Sacraments, under a Clowde, under a bushell in all Independent & Covenanting Congregations (each whereof hath its severall God and *Ephod*) we should be puzzled to shew it visible  
did



did not a few Hills in Honest *Wales* and  
 some other places hold out the Candle: )  
 blubber'd with weeping for the lacke of  
 a King the Head of it, of Nobles the Si-  
 newes of it, of Iudges the Heart of it,  
 of Counsellours the Sides of it, of La-  
 bourers and Artisans the Feet of it, of  
 the Oracles of God the Soule of it, and  
 enslaved by those who are the raging  
 Spleen and unruly hands of it; more  
 affrighting each family then *In Diabolis*  
*illis*, the *Lord-Dane* or *Dueño del trasgo* a  
 wicked Spirit, by whose help ( to play  
 rexe the better and tyrannize more se-  
 curely ) they have remoov'd *Westminster*  
 Hall and the Howse of Parliament into  
 the Camp ( an *Aceldama* or Field of  
 blood not Justice ) changed the Great  
 Councell of State into a Councell of  
 Warre. & shrunke up that into a Court  
 at *London* which is the Torture & Slaugh-  
 ter-howse of Loyaltie; like *Phalaris*  
 Bull, Questioning none but unguilty,  
 making all guilty whom it Questions,  
 and saying, *Let us oppresse the poor righteous*  
*man, let us not spare the widow, nor reverence*  
*the ancient gray haires of the aged, let our*  
*strength be the law of Justice; for that which*  
*is feeble is nothing worth?* Are not your  
 hearts

hearts turn'd within you, & doe not your  
 eyes runne downe with water to heare  
 it ringing with the cryes, & see it run-  
 ning with the teares of poore Widowes  
 and Orphanes, crying out, *O vos omnes  
 qui transitis per viam, attendite & videte, si est  
 dolor sicut dolor meus, quoniã vindemiavit me in  
 die ira furoris sui,* Is it nothing to you all ye that  
 passe by? Behold and see, if there be any sorrow  
 like to my sorrow which is done unto me, where-  
 with the Lord hath afflicted me in the day of His  
 fierce anger? Angels & Saints condole it, the  
 whole Creation commiserates it, and are  
 yee lesse apprehensive than all the Crea-  
 tures? Wherein, if God bee ordinarily  
 read as in a Book, view'd as in a Picture,  
 heard as in a Harpe, as Ancients write,  
 & seen as in a Glasse as *S. Paul* speak-  
 eth; certainly the inverted course of  
 Nature in the Elements drowning the  
 Fruits the last Sommer, and killing the  
 Corne and Cattle last Winter; and in  
 Beanes and Pease growing topsie turvie  
 these two yeares in the Fields of *Nor-  
 folke & Suffolke* (two of the United Coun-  
 ties) was *Digitus Dei*, The finger of God;  
 pointing at the unnaturall Combination  
 of those Parts, and Condicion of the  
 whole Kingdome, as a Resolution of  
 his

his Question, Whether is it better for you  
that many Raigne over you, or that one Raigne  
over you? As an Exemplification of that  
old Position,

Οὐκ ἀγαθὸν πολυκιστρίην, εἰς ἐκίχενος ἔστω  
Εἰς Βασιλεὺς;

The Government of many is bad,  
Let there be one Governour, one Head;

As an Affabulation to the Apologue of  
the hinder parts, first getting the Rule,  
then dragging the head & body through  
briers and thickets; And as the fullest  
Commentary in the World on that Text,  
*In illis diebus non erat Rex in Israël, sed  
unusquisque quod sibi rectum videbatur, hoc  
faciebat,* In those dayes there was no  
King in Israël, but every one did that  
which was right in his owne eyes. Na-  
zianzen never look'd with drie eyes upon  
the Prophets Draught of the Calamities  
of *Iudea*; and can you without bleeding  
hearts behold the misery it selfe of your  
owne Land?

Yet ( O my bowells, my bowells ! )  
the woe is not at the full, the new Score  
is unpaid. If it be a Woe to bury Princes  
( *Va illi Provincia sepelienti Dominos suos* )

E

what

what is it to slay them? If Clods were tongues calling for vengeance upon *Cain* ( in *Adams* Epitaph upon his sonne *Abel* ) the stones before *White Hall* are clamorous ; if effusion of blood cry, King *Charles*'s roares ; if ( among other memorable Instances ) the unrighteous condemnation of *Socrates* for profession of obscure Divinity brought Mortality upon the Nation, His Decapitation for the clear trueth of God ( I shiver to say it ) will make ( without attonement ) the Land a Charnell-house, and the Inhabitants a heape of skeletons ; The taking away of Him who was Βασις & λαις, the Pillar of the Land, tumble it into a *Chaos* next doore to nothing.

O Lord, my strength, and my fortress,  
 & my refuge in the day of affliction ! Thou knowest I am not unstamp'd with Thy Image, delighting not in the death or punishment of a sinner : Yet since I can not come to begge or receive dayly bread, without first saying, Thy will bee done on us, because it was not performed by us ; if thy wrath bee unsatisfied, I grudge not at it. But ô my God ! When thou passest by in blustering winds, boisterous Earthquakes and furious fires, hide Thy inheritance in the clefts

clefts of the rocke; when Thou passest thorow  
 the Land, passe by the transgressions of the  
 remnant of thy people; when Thy wrath  
 goeth forth, let some Moses pacifie it towards  
 Thy Israël; when the Floud commeth, let  
 Thy Noah's find favour; in the shower of fire  
 and brimstone upon Sodome, let the uncorrup-  
 ted escape; when Thy plague falls on Egypt,  
 let Thy mercy free Goshen. Thy judgements  
 are ordained for the ungodly, let them not  
 visit beyond their Circuit; Place and bind  
 them Followers of those whose impenitence  
 calleth for them; Limit the Commission and  
 chaine the fury of them in England, as Thou  
 didst in Ægypt wherein not one of them  
 touch'd the Hebrews, although they Quarter-  
 ed in the houses of the Egyptians, and all  
 the Elements conspired their overthrow: In  
 the time of bloody streames and fountaines,  
 their water was potable; of the lousie disease,  
 their bodies were cleane; of frogges, filling  
 and croaking in all the fields, villages, and  
 houses, their roomes were priviledged, (as if  
 the vermine had knowne the guilty from the  
 innocent; who were punishable, who not;) of  
 flies and locusts mortifying trees and plants,  
 animals and men, they and theirs were un-  
 touched; of lightening and hail, they were  
 unstrucken; of boiles and blaines, they dream'd

not of the trouble ; of singling out the first borne, Death had no power over them, no nor over their Cattle in the dayes of murraine .  
 O Saviour ! Though at Thy Audit of the Cry of blood and bondage, all the violls of Thy wrath should powre out on those who have transgressed the Lawes, changed the Ordinance and broken the everlasting Covenant in putting downe Thy Worship and Servant, to set up as many Gods and Thrones as they have Souldiers or Friends ; yet let the Haters of their ungodly Novelty only beholde their misery. Thy displeasure is as sharpe Physicke ; O let the Operation of it be by Election of Peccant and Predominant Humours, and once more make a judgement of good & bad, bringing in one and the same place and time, ruine to the one, Salvation to the other. Bee not wroth with the vvhole Congregation for the offence of some : That the righteous should be as the vicked, that bee farre from Thee ! Wee acknowledge with grieve of heart, vvee have rebelled, vvee have transgressed and rebelled, and the vvounds of the Svword declare, Thou hast not pardoned. The Elders cease from the gate, the young men from their musicks, the voyce of the Bridegrooms and the voyce of the Bride is ceased, the showing for Sommer fruits and for our harvest is fallen,

our holy and beautifull Houſes where our Fathers praiſed Thee, are demolifhed, or profaned; all our pleaſant things to allay the bitterneſſe of our dayes, are laid waſt or wrung from us. Our people ſeeks bread, they have given the pleaſant things for meate to relieve their ſoules, the Prieſt and Prophet are ſlaine with the ſword, our Princes are hanged, the Crowne (vvoe unto us) is fallen from our Head, Children are our Oppreſſours, Servants and women have ruled over us, and there is none that doth deliver us out of their hands; The Land is turn'd upſide downe, and the chiefe Inhabitants of it are gone over the Sea. The puniſhment of the daughter of thy people is greater then the puniſhment of the ſinne of Sodome that was overthrowne in a moment, and no hand ſtaid on her. Behold ô Lord, to whom Thou haſt done this! and inſtead of thinking to adde to our affliction, put an end to it; Say once, It is enough: We are conſumed with the touch of Thy hand, how ſhall we undergoe the weight of it? We are bow'd downe with the ſence of it, diſmayed at the continuance of it, we ſhall not be at all, in the aggravation of it; And Thy praiſe among men, breathes eſpecially in the lives of Thy Saints; the miniſhing of whom is a leſſening of it upon Earth; and

the spilling of their blood ( besides thy actuall dishonour ) a cutting off of the Conduits of it. How long Lord, Holy and True, dost Thou not judge and revenge our blood on those who dwell on the earth ! Thou wert pleased of old to ovne and pity thy people in captivity, saying somewhere, My people is gone into Captivity : Behold, see, we beseech Thee, we are all thy people.

You cannot thinke of rest in the raking you are, all out of joints ; nor of Recovery, but by a Fit of more suffering. I believe, Your inward Religion and Allegiance are untainted : yet as the Rule of Law is, *Idem est non esse, & non apparere*, Not to be, and not to appeare, is all one ; so the evidence of Fact, not the Tenet of Faith ; the works of the hand, not the motions of the heart guide the last Sentence: He that think's he is faithful to God and Man, and seems not what he is, shall be accounted what he seemeth, *Qui negaverit me coram hominibus, &c.* Hee that denieth me before men, him will I denie before my Father which is in Heaven. Undeclar'd Loyalty, or smother'd goodnesse goes for nought. A Coward  
and



and an honest man ( say your pleasure ) are incompatible. You know his doome, who out of feare hid his talent in a napkin.

If you are of the Laity, and have any sence of Christianity, you will avoide their curse who fail'd *Deborah* ( Gods Lieutenant Generall against the *Midianites* ) *Maledicite terra Meroz, &c. Curse the Land of Meroz, said the Angell of the Lord curse the Inhabitants thereof, because they came not to helpe the Lord against the mighty;* And cursed they were out of the cōpany of the living, and Records of the dead, Divine and humane; No *Meroz*, or *Merozshite* once repeated in them: Or any relish of their renown and immortality on earth, who lately jeopardd or lost their lives in the high places of the Field or Scaffold to save their Countrey, you will spend yourselves but you will ransome it: Or any touch of old *English* mettle, Chronicled at home, envied heretofore, and still magnified abroad, you will not drudge in famine or starve in drudgery under Servants, or yeeld your bodies and soules a prey to *Isay's* Flies, drawing blood of you like flesh-flies,

raging like gads, pricking like hedgehogs, and killing like hornets, as the latitude of your own unutterable Pressures is the Quintessence of the explanation of the word in all the Orientall Languages: Or any apprehension of the irrecoverableness of your Fall ( from the top of Mount *Gerisim* the Mountaine of blessing, to the foot of Mount *Ebal* the Mountaine of cursing; from the highest pitch of happinesse, to the lowest steppe of misery and blindnesse) without His light and Influence who is the *Rising Sunne* of *Great Britain*; as in adoring others in His Place, you would prove idolatrous: so in not Honouring or not helping Him up, you would confesse your selves enemies to your owne good. The *Iewes* dreame, That their sinnes retard the Comming of the *Messiah* (עוֹנָה מַעֲכָב) (נִ' אֵהָה חֲמִשִּׁית) Sure I am, 'tis your apparent fault, your Deliverer comes not. If it proce'd from misinterpretation of the diminution of your estate or fortune in the mapaging of the worke by Sea or Land, as an Vndoing to you; cherish your selves with the expectation of being shortly in a capacity to say with *Themistocles*, *Perijssam nisi perijssam*, I had been undone,

done, had I not been undone; The Close will be as comfortable as poore Iobs, *Et addidit Deus omnia quaecunque fuerant Iob, duplicia.*

If of the Reverend Clergy, brand not your selves with their infamous Marke, who (as *Balaam* seeing Preferment offer'd for Cursing *Israël*, and no other way to curse them but to seduce them to curse themselves, counselled *Balak* to hire their Worship of *Baal-peor* by *Baals* women prostituted to them,) stealing into their owne Kingdomes (that is, all goodly Benefices) by helpe of Females as well as Souldiers, and under colour of being bound by Conscience and Oath, without feare of those who can kill the body, to curse & preach down Church and State for the setting up of *Christ's* new-found Kingdome (indeed Antichrists;) and to that end, restraining to spirituall *Union Nolite tangere Christos meos*, which all Councils and Fathers expound of Royall, (*Princes, Beware Your sworne Enemies: If You will hold Your Places Root out Your Antipodes; if they stand, You cannot; Cæsar and Pompey cannot stand together;*) dare not now mutter one word against Inde-

pendents whom they account greater Opponents of it than Kings or Bishops, nor follow that they call Truth too near the heels for feare of having their teeth stricke out: Resolving rather to batten and ruffle in the Turne of all Religions, than die or singe their shins for the love of any; any will serve them, and they will serve any for *Balaams* wages; it was invincible opposition to Monarchy and Episcopacy (while they stood;) it is (now they are step'd aside) profitable compliance with Independency (the last and worst Apostasy;) first, oppositiō to what they swore in the Oath of Allegiance to defend, now maintenance, of what they swore in the Covenant to oppose; and will be (while it is) timeserving: which put together cast them on this *Dilemma*, *Either that which they preached was not the Kingdome of Christ, or they are no Members of it.*

I am one of your Fellow-members of the persecuted Church of England, waiting for a discharge from that Duty, *Sed abscondere aliquantisper donec transeat furor Domini*, *Hide a little till the wrath of the Lord be over*: Having learnd of King Charles, and He of *Moses* (nourish'd by *Pharaohs* daughter

daughter faining herselfe Delivered of him as *Rex junior*, His Heire and Successor ) to leave all for God. *Moses*, a Land whose River emulates Heaven in raining *ἀέτωρον ἄνω* upwards upon it, when he observ'd *Nilus* swell'd above God, and the *Hebrewes* burthened below beasts ; King *Charles* another *Canaan* owing as much to Heaven for aire and influence as any Climate, when Hee beheld the two Rising Howses Adored like *Nilus*, & His obedient Subjects oppress'd like *Hebrewes* ; And I a *Benjamites* portion in that *Canaan* ( where I had rather be a good Subject, than a Commander elsewhere ) when I was urged ( not with the Rubricated Cords of the *Athenians*, but ) with drawne swords and bloody haltars to serve the *Idol* : And I infinitely more blasse God for the deliverance of my soule from the Idolatry thereof, than of my body from the perill of Imprisonment, Navigation, Sicknesse, & the Desert wherein I sojourn, which are the foure speciall Objects of *Iewish* gratitude, and the three first whereof I escaped very narrowly. They offer'd me restitution of foure hundred pounds a yeare, sweeten'd with

the Commendacions of my Abilities to Bow to it but in swallowing the Oath and Covenant: But *Chrſt's* rejection of *Hec omnia dabo*, Lessoning me not to sell my ſelfe to worke wickedneſſe, but to abhorre Presentations under Simoniacall contracts, I replyed, I had rather caſt my ſtuffe & tackling all over boord to ſave my Paſſenger and Pinnace (ſoule and body) than ſinke my paſſenger and pinnace to preſerve my ſtuffe and tackling. Conſidering the Ejection of *Adam* out of *Paradiſe*, and of the Angels out of Heaven, I account no place ſafe, or worth immoderate conteſtation but *Locus univerſalis*, God, whoſe Center is everywhere, and Circumference nowhere. Hither in time of Warre fled King *David*, (*Eſto mihi in locum munitionum*) King *Charles* after him, and I (among others) after King *Charles*. If ye aſke, Where I am? I am here; whence (God enabling) no Living ſhall draw me, no Court or Souldier force me. When I was not permitted to hold my Living and this Place together, it was my happineſſe to chooſe the better part: Contrarywiſe, it was the unhappineſſe of as many of you as enter'd into that Covenant

venant against God, or serv'd the Parli-  
ment or Independent against the King,  
in like extremity to take the worse; Li-  
vings without your Place, or Places  
without a Benefice, a Beeing without  
repose, a certaine superficies of an Abid-  
ing without God, who is no refuge  
for such persones. Remember the Ago-  
ry of the Bishop of *Rocheſter* in *Henry* the  
Eights time, because (as he alledged)  
he had not dealt sincerely and openly in  
the Cause of God, but Subscribed with  
the Limitation, *So farre as the Lawes of God  
and the Land permitted*; which was your  
owne way of taking the late Covenant  
in *Shrewsbury* and many other places. If  
he overcharged his heart with sorrow,  
you have more cause to break yours, for  
more failing on lesse urging; you aban-  
doning a better Cause to save your E-  
states, he only halting in a worse to save  
his life. Had yours also been endanger-  
ed, you should not at any hand have  
sold the Trueth, but either have fled  
for it with *Athanasius*, or stood to it with  
*Ambrose*: Holding his Principles, *Tem-  
plum quod haſtenus ſervavi in pace, in bello  
non deſeram*, The Church which I have  
hitherto kept in peace, I will not for-  
ſake

fake in Warre, *Depositem quod seruandum*  
*accepi, neque vivus neque occisus dimittam,*  
*That which I have taken to keepe, I will not*  
*leave living or staine; you are also bound*  
*to runne the hazard of his Conclusion,*  
*Occide hic, si libet, Kill mee here, if you*  
*wiill: Keeping possession of your*  
*Churches, his Animosity is necessary to*  
*doe the duty of Residentiaries, who*  
*shrinking not at the Commination of*  
*Valentinus Eunuch, Caput tibi tollam, I will*  
*have thy head; Answer'd roundly, Patiar*  
*quod Episcopi est, tu facies quod est Spadonis,*  
*I will suffer as a Bishop, thou wilt act like*  
*an Eunuch. Wherefore call to minde*  
*your Covenant with God, which by*  
*your patching in the contrary you have*  
*violated, scandaliz'd Christianity, hear-*  
*ten'd the lawes to say in my hearing, You*  
*see Christians will stand to nothing, and your*  
*Congregations to erre, which askes a*  
*Sinne-offering equall to all theirs. Hi-*  
*therto are ye come by an untidy Parlia-*  
*ment, wherein (that I may use s. Au-*  
*gustines words of the Councell of Arimin*  
*Convocated to rescind the Nicene Acts*  
*against Arrians, as this was wrested to*  
*breake the hedge of Gods Vineyard,*  
*that all who go by pluck off her grapes)*

*Malti*



*Multi paucorum fraude circumventi, gravem & miserandam fidei jacturam fecerunt,* Many circumvented by the fraud of some few, made grievous & lamentable shiprack of the Faith; And this is your way backe to your first estate; whosoever will not know it, *Neque cognoscat eum amplius Locus ejus,* Neither shall his Place (capacious of knowledge, God) know him any more. You reckon Him as the Center, the World as the Circumference, the lines as Passengers to and fro betweene them, and a recesso from either of them as an approach towards the other: As you have then left the Center to gaine the Circumference, so now turne the current of your actions, saying, *Returns unto thy rest o my soule.* The further you goe from it through love of Separation, the further you are from one another and your King in it whom you would faine enioy; the neerer you draw to it by justifying of the Trueth, the neerer you are to Him and to one another; and the neerer you are to Him & to one another, the neerer you are to it; and the speedier your recourse is, the sooner will you Concenter with Him in peace and welfare. Were not unhappy Differences

now

now unseasonable ( A common enemy reconciled the *Arrians* to the *Orthodox* ) chewing of old jarres or grudges , or favouring of new fangles will eloigne you, looking backe upon worldly advantages retard you , Vnity in the Faith and true Worship of God hasté the happy Meeting. You are the Mouth of God to the people, and of the people to God : As that, you are required upon paine of death to excite and Arme them ; your unanimous excitation of the untainted Heads in each Parish, may draw the Body of the Land to assist your Sovereaigne ; as *Ieboida* the Priest did the Captaines over hundreds and chiefe of the Fathers of *Israël* to Anoint *Iosiah* in place of *Athabab*, who had destroyed all the seed Royall : As this, you are to stand in the gap and make up the hedge ; your Religious Prayers may obtaine the Host of Heaven to stand with Him ; The most experienc'd Restorative of a distressed Republique, hinderance of Adversity, furtherance of Prosperity to Mankind, is the weeping of the Priest betweene the Porch & the Altar. This may satisfie for your preposterous keeping Possession of your howses, ( once repented off ) while

while Conscience warned others out, & not to returne without the King; shunning thereby *Scilla* on this side, *Caribdis* on that; the perill of their owne lives by speaking, the guilt of other mens disobedience by silence: There is no apprehension or signe of danger, where the Trompet sounds not: The people is apt to runne whither the Pastor seemes to looke, and takes for trueth what he opposeth not.

Whosoever you are, suffer not your selves to be deluded (as the *Israëlites* were with the *Gibeonites* old shooes) with the colourable pretence of the old Protestant Religion late protested. Is the Protestant Religion the extirpation of it? Are they Patrons of it, who were the Destroyers of Him, who was the Defender of the Faith and true Professors of it? They Members of the Church, who tooke off the head of Him whom they stiled the Head of it? They sonnes of it, whose opinions and courses all Fathers condemne, all Christians abhorre, all Pastors (Catholique & the rest) call Traitors & Murtherers? God He knowes, were I the least touch'd with their *Gangrene* (the last and poysonfullest scumme of

of false Religion the stalking-horse of Usurpation) I should throw my selfe at the threshold of the Temple, crying with that Delinquent ( in a time of lesse fry Triall than this of ours is; that urging barely to renounce *Christ*, this to forswear Him and His Annointed) *Calcate me inspidum sal*, Tread upon me unfavoury Salt that I am. Nay, for my part, let him be cut in marble, lie entomb'd in, & savour worse than a House of Office, with *Arrius*, *Macedonius*, *Sabellius*, and *Eunomius* ( all set together in it by *Theodosius* ) whom any earthly interest swayes to countenance any their least Plea or practise. As the *Arrians* calling themselves *Catholici*, Catholicks, were *Pseudo-Catholici*, False Catholicks: So these are not Protestants, but Anti-Protestants, crossing the wayes of all Reformed Churches; not Christians, but Anti-Christians, battering the Grounds of the Catholick Faith: Who ( as Rebels ) are *Witches* (*Rebellion is as the sin of Witchcraft*) and witches ( in Composition with their Familiar Spirit ) abjure the essence constitutive of Christianity conferr'd in Baptisme, and ( in conversation with Mankind ) the harmelesse Property of it observ'd by *Pliny*.

Nor

Nor with the contemptible colour of Conquest : *England* was no uninhabited Desert, that by the Law of Nature yeelds to the length of his stride & sword that sets the first foot upō it; nor the Privileges of the Crown, like *Fera natura animalia*, his who can first lay hands upon them. His Title to the Crowne was of longer standing, than ( not to disparage any in that Sacred Order ) any Princes in Christendome to His own; & had any Forreiner (*Christian or Jew, Turke or Infidel*) violently taken it from Him by causeless Armes, he had been by the Law of Nature & Nations an Usurper; or willingly Him from it in just Battell, a Murderer.

Nor by the subtile promises of golden times : Vice seldome walkes abroad unmask'd with Vertue : Tyranny cannot thrive or stād unsupported by it : So great is the strength of the one, & weaknesse of the other, That, *Gli huomini anche per conservarsi lungo tempo cattivi, hanno necessità di essere molte volte buoni*, Men must be many times good, even to preserve themselves a long time wicked. Aristotle will have a Tyrant part good, and part evill : A packe of theeves are not unjust among themselves : Alexander who robbed the World, did  
some

some justice, on others : Nero's many Vices without any Vertue were not long liv'd: The Raigne of *Richard* the Third as impudently as desperately stepping into the Throne by neckes of Orphanes, & depopulating whatsoever threatened his bane or trouble, was lengthened to two yeares and more, by execution of good Lawes. And this *Canaille* of wild Independents, Notwithstanding they have hewed their way to, and lop'd off the Top, and ( to their power) grub'd up the Rootes of the Royall Stock, by snapping ( ô uncharitable Infidels ! ) all those who dare to pray for, or name or looke towards it, & by stopping the old course of Fasts, Lectures, & private Meetings, least turning honest against their wills, they fall to build up what disobediently and treacherously they help'd to pull down, & to blesse, what, to advāce their Masters, they used to curse ( like that Magician whose mouth corrected his ill meaning, and moulded his hearty curses to vocall blessings; ) Carry on their Projects for all that ( ô monstrous impudence ! ) with Promises of Prosperity.

Nor with the impression of Panick feares: They have more cause to tremble than you to feare : There is a Regall

Branch, Secōd to none but That whence  
 He sprang ( and to that only in time of  
 groweth ) whose late thundering Mis-  
 sive shooke the *Counterfeits* Parliament  
 and the Camp into the case of Devils,  
 howling at Christs Cōming, *The Youth of*  
*Bethlem silenc'd their Oracles*; & made them  
 ( fearing they have made their owne  
 Gallows in setting up the Scaffold at  
*Whitehall*, and are at the point of *Adoni-*  
*bezek's* & the late Parliaments Confession,  
*Sicut ego feci, reddidit mihi Deus, As I have*  
*done, so God hath requited me* ) Cry like guilty  
 Schoole-boyes *Non ego, 'Twas not I*: But  
 cut of all hope to cleanse their hands of  
 that staine which all the water in the Sea  
 cannot wash off the skirts of any rotten  
 Member of them all ( I should not likely  
 misreade, should I affirme ) They plot  
 with *Aristides* to evade, not give Ac-  
 count of their godlesse doings; Thinking  
 to slip into *France* or *Holland*, or rather  
 some new - found Nooke ( could they  
 find it ) without dependance of God or  
 man, and to Inne there the second Har-  
 vest of the Land ( now pretty forward ) to  
 flourish by it, in imitation of some rio-  
 tious Members of the *Unlucky* Parlia-  
 ment, whom ( having reap'd the first )  
 they

they have sent as Harbingers to take up roome for them, as it had done impoverished Cavaliers to welcome not only those but other Members and Adherents of it, who (*sans Remission generale*) will questionlesse pick out a time to follow them.

I acknowledge, it ask'd time to expell their First Parents under *Iohn of Leyden* & *Knopperdulling* out of *Germany*, and the old Saxons out of *England*; (whereof *Fairfax* is a Relique, his name in their Language signifying *Faire-face*; but Nature hath put him on a visage as contrary to his name, as his Black actions are to his protestations; Courting His Majesty on the way from *Newcastle*, as with Apologies, *I hope Your Majesty shinkes it is not I, &c.* so with Gratuities, a Coach and sixe horses (to carry Him to His Funerall & to escheat againe to him) and with a forme of Hospitality, ending like his entertainment of the States of *Holland*, who inviting them to dinner treacherously and barbarously set their owne heads before them, the renowned Prince of *Orange* escaping narrowly; Or like his kindnesse who gorgeously arraid him, whom hee meant to put in Mourning )  
But



But our uncleane *Legions* are more vexatious, urging to more resistance than that *German Army* either occasioned or found, till in the end; and but a handfull to Royalists; who were they once United, are enough to eat them, which is the Mode ( in *Clenard* ) to quell Locusts whose Character fits ( if it were not made for ) them, *Rex non est Locusta & egreditur Chotsers*, *The locusts have no King, yet goe they forth all of them by bands, or yet goe they forth cutting asunder all things themselves.* They are but few in comparison, and two will chase ten thousand now their sinne is full; The wilde asse impregnate is easily overtaken. They are but few, and those ( like *Babel* ) so odious to, and *Independent* of God and Man, and of one another, That they cannot long be, nor will they vary from themselves without a halter.

And for those *Saxons*, they had Backs without; these have not a friend within, except a few made by Church Lands, whose sacrilege will hurt more, than their Bags ( if there remaine any ) or the feeble sinewes of their covetous and Idolatrous old age can help them: Our Saviour whip'd out those who bought and sold in the Temple; Hee will not be dri-

be driven out by the Buyers and Sellers of it. The former Venerable, now hateful name of Parliament, as it is corrupted and assembled riotously not legally, scares lesse than a Drumme made of the skinne of Parliament, would ; It cannot adde a souldier. And those they have, seeing the Royall Standard, will bee asham'd of false Colours ; or Heire Apparent of the Crowne, will be affraid to skirmish away body and soule to uphold the pride and riot of sordid Officers. An Army doth not alwayes maintaine, what it gets its Chiefetaines. Blind Obedience leads it oftentimes into doleful errors, which once discovering, it gives them the *Cantonada*. *Maximus* coming to the Empire by a bloudy Practise upon the Emperour, was deserted by his Souldiers as soone as *Theodosius* ( the right Heire ) gave him Battle. And what should hinder these men to do the like ? Not Benefit ; their present wages is but the common pay of souldiers ; which the Service of the Crowne ( like that of *Cyrus* ) would mend with Mannors, Pensions, Farmes, Offices, and ( which is more than all, for what is livelyhood without life ? ) with a free Pardon of mis-

mis-employing Armes to the dis-service of it. Not love; Traitors are hatefull even to those who are advantaged by Treason, much more to those who share not in the benefit of it. Moreover they see themselves kept like Dogs to beware their Booties, & hang'd up, if they looke but off them; why may not they fasten on them to help themselves? Or had they cause to love their persones, they have more reason to hate and leave their wayes, unlesse they intend to accompany them in the ignominy of the first, & paines of the second death. No, nor shame neither; Tis no disgrace to present His Majesty with their heads or persons, whose death would be a laudable parricide, & an expiation of former Murthers to the Presenters of them.

Againe, the Saxons pester'd only some parts; these beggar and starve the whole Land; and the most heartlesse lubber scuffles to get bread; *Necessité rend magnanime, le courage pusillanime*, And *Vilain & affame, demi courage*. S. Chrysostome notes, That the *Jewes* mentioned this onely Miracle wrought by *Moses*, *Patres nostri manducaverunt Manna in deserto*, Our Fathers did eat Manna in the wilderness. The Crowne (be-

Fides

sides the unsupportable weight of Malice hang'd on it ) is heavy enough of it selfe for the most Princely shoulders : And, were either *Fairfax*, *Cromwell*, or *Ireton* woo'd to weare it, minded they not to be press'd to death with it, they would use his Apologie whom the *Iewes* invited to undergoe it, *In domo mea non est panis, In my Fathers house there is no bread.*

The first is fitter to traile a Pike ( as he hath done in *Holland* to earne his *Rug-gen* ) than sway the Scepter : And if his Place before, were above a High Constable of a Division, it is now below the High Constable of *England* ; which is a kind of King, commonly a Tyrant, as he is ( if he be as well Ruler, as he is Generall of all ) the archest that ever was.

His Second was as ill stored, till the lamentable death of Friends rais'd, and put him in love ever since, with other mens ruines : Mortuaries made him, & he is growne up by the same Principles. He had better provided against his thirst of pelfe and vaine glory, by learning of his father to Trade in beere, not bloud ; to brew from the Cisterne, not fountaine of life, as a Beere-brewer, not a Vulture that followes the Warres for prey. Deceitfull Magicke told the Earle

Gowry, The Earle of Gowry should be King of Scotland, but Providence preordained the King of Scotland to be Earle of Gowry: The enigmaticall Blacke Art ( for he practises not a Gods name ) beares *Fairfax* in hand, That the Vicount of \_\_\_\_\_ shall be King of England; setting the Figure which he cast for it in the mischievous head of *Cromwell*, whose Devillish policy hath destroy'd the King, and cast the Kingdome into a Consumption. *Scotus* allowes the Figure ( which such as deale in that Art to that end, set in some scurvie dogge hole ) to be destroy'd, because 'tis *opera Diaboli*, the worke of the Devill: Were it done ( *Cromwells* head off ) God would make England recover, and the King of England Vicount of \_\_\_\_\_ This is *Goliath*, the Champion of the Philistines, if ye prevaile against him, the rest will vanish.

All the third Fury had, is not worth Surveying; one of the *Cassuccim*, *Ignobiles homines quos fama obscura recondit*, obscure multitude. And who will like of such pitifull base stufte to make Princes or *Triumviri* of? What Flocke indures Pastors that cannot feed them? What servants Masters that cannot keep them?

What people Pillars that cannot beare them? If lightening consume them not, earth swallow them; nor, their owne halberts, swords or souldiers dispatch them not (the usuall ends of Rebels) Your owne indigency through their Fleecing of you themselves, and insufficiency to protect you from others, will in the end enforce you to fall upon them; One way or other, the *Cabalists* Observation will come to passe, *malak turne kalam, eether cereth*, ambitious incapacity of Empire bee cut off with shame. For,

As the famishing oppression of their theft and plunder is too hard to beare: So is the measure of it too excessive to Raigne long: All unmeasurable Vice is undurable: The Fall of Angels, and of the late imperious Parliament are faire Examples of it. Disloyalty laden with almost all vices incident to a Spirit, was the fall of *Lucifer*: who judging his owne admir'd strength; and excellence, and preheminnence too great to obey, unfit to be commanded, would have separated the Power of God from His Essence, and so have Rul'd by his owne Authority without controlement, acquiesc'd  
in

in his owne naturall happinesse without beholding to God, or beholding to Him for His Vision (the Object of supernaturall happinesse) but to himselfe for the purchase of it; to Him for the Ground, to his owne endeavour for the fruit of it (the Heresy of *Pelagius*:) Of a Vice-roy, he would have been a King, happy in himselfe, and all other Creatures to have been happy in him, derive from him, hold from his happinesse: He would have sit, and all the rest to have stood and waited, *Sedebō in monte Testamenti, &c. Nicolaus de Orbell.* following the subtile Doctor of the Schooles couches all in *Independency.*

And with the winning promise of more liberty, authority, and felicity under him, than under God, (siting the Parts of Angels, as was pretended) he drew the third part of the starres of Heaven (numbers of Angels, who were ambitious of being Messengers at their pleasure, not at the will of their Lord) into his Conspiracy.

The good Angels dislik'd the Motion, and by disliking opposed it (the discord of the Will is the resistance of it) Mustering under *Michael* the Arch-angel,

who ( it seemeth ) first dissented & used the Word *Mi-ca-el, who is like to God*? In answer to the Revolters *Ero similis Altissimo*, I will be like to the most High, or *Ca el, like to God*: 'Tis no Fiction, S. Iohn records the Battell and event together, And there was Warre in heaven, Michael and his angels fought against the dragon, & the dragon fought with his angels, and prevailed not, neither was there place found any more in heaven. And the great dragon was cast out, that old serpent called the devill and Satan which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him.

The Ringleader in the sinne, was reckon'd first in the punishment; the first Angell, made the prime Devill; *Lucifer*, the Prince of darkenesse; he who was *Altissimus* in preheminance & happinesse under God, *Infimus*, the lowest of all in misery; Priority in sinne and woe, being the last and furthest remove from God.

His Followers, who were not content with the perfect freedome of Gods Service ( yeelding solid delight, which the ambition of a false name by domineering only dreameth of ) were of free Angels of Heaven, made their Seducers slaves in Hell. Their exchange of Allegiance,  
was



was the exchange of liberty for chaines, Glory for shame, power to doe good for power only to doe mischief, and of the Title, *Angels of God*, for *Angels of the Devill*; All they who would not rest Beatified under the right Scepter, are Damnd to suffer under the scourge of Iustice.

I wonder at their hast, who had they staid their time ( although they should not have been exempt from doing service, yet ) according to the Fathers and Doctors of the Church, they had enioyed the substance of their desires; *Lucifer*, in the settlement of preheminance over all the Angels, and all the Angels in the confirmation of Beatitude. Impatiency of delay, thorow pride of naturall excellency ( *Initium omnis peccati, the negative beginning of all sinne* ) covetousness of having more ( *Radix omnis peccati, the positive beginning of all sinne* ) and love of vaine glory, sprang their folly of Insurrection which cast them headlong.

But, if those Glorious Creatures whose understandings were full of trueth without error, and light without darkenesse, were for all that, so inconsiderate as to affect their owne, and ( as it fell out ) all

mens destruction, I wonder not, That no Court of Mortalls ( full of errour without trueth, of ignorance without knowledge ) should be Priviledg'd from Inconsideratenesse; If the Intellect of unspotted Angels did not at all times actually point to reason, the blind judgement of men cannot.

Hence was it, That some Heady Members of the Parliament, meaning to set aside the Person of His Majesty ( where He could not conscionably joine with them ) to challenge His Power, to take State upon them, to Rule *Authoritative*, by their owne Authority, to make themselves as it were of *Stille minoris Magnitudinis*, *Luminaria magna*; of Members Heads, of Subjects Kings, of Counsellours Commanders, of usefull Conduites of Civill happinesse the Springs and sole Causes of it, without any thanks to Him who ( under God ) was the Fountaine of it, or to His Lawes ( the Fence of it :) or with thanks to His Title only ( doing all their Feats in His name ) but to themselves as Authors of Lawes, *Haleyon* & blessed dayes: And *Lucifer*-like, poysoning the Major part of it with the thirst of more liberty and Priviledge recom-

commended to it as suitable to the Place and dignity of the High Court, caused it *νομίζων*, to enter the lists with God & His Servant, to plucke downe the old Church and State, and build up new in their place. And that, as with the zeale of Saul, who made havocke of the Church, breathing out threatenings and slaughters and persecuting to the death the Disciples of the Lord, beating in every Synagogue and *ντρίν*g into every howse, and hailing men and women committed them to prison; & with the treachery of Athaliah, crying, *Treason, Treason*, shee herselfe being the only Traytresse; so with the manners of Saracens, who thinking a man may lawfully use his owne at pleasure (and what more his owne than the members of his body?) gave their tongues to lying, slandering and blaspheming, their hands to murther, robbery and oppression, their members to adultery, fornication and unclearese, their throates to drunkennesse, gluttony and debauchnesse, and their hearts and heads to plotting mischief. As pride of Parliamentary greatnesse, ambition of aery honour, and covetousnesse of Church-lands were of their Counsell to beginne the Worke;

So there was no Vice in all the world, which was not of their Guard to finish it. To this day, Murther (if some mens Optickes erre not) cryes in their very lookes, stained with the bloud of Loyalty; and Oppression, in their high failes, carried at the charge of the Royall party; In forreine Countreyes, who but they? Fifteene or sixteene thousand pounds to purchase a Principality is nothing with them.

And as new Opinions commonly are old Heresies newly furbush'd: So later Rebellions, former practises on the same Traiterous Principles: Their special Blind to hide themselves in the worke (That I may plowe awhile with the Lawiers Heifer) was the Tenet of the two *Spencers*, That Homage & the Oath of Allegiance were due rather to the power of the Crowne than to the Person of the King, whence they infer'd it lawfull to reforme by force or remove Him; which standing condemned in two Acts of Parliament, they faine would, but could not possibly wipe off themselves;

Neither by pleading *Non est factum*, Deniall of the Fact; For why else was He said to have broken His Trust? Why else was He

He prosecuted by swarmes of Souldiers sent out to attach Him? Why imprison'd when Hee was overtaken, but to rule above Him, or without Him; to make Him weare His Crowne after their fashion, or take it from Him? Of such seditious Proclamations, villanous Pursuances and false imprisonments, what other end was probable, possible or imaginable, but the end of His life or Raigne; to bring His backe of Steele to their bent, or breake Him? Should I looke by their Levell who shot at Him, I should not mis-aime in saying, They meant both together; I never yet heard of any Order to spare His life. If I thinke they purpos'd it, my charity exceeds theirs to me; who (not to speake of their other hard usage, granting me nor a Bible of my Library to comfort me, nor a sheafe of my Meanes to nourish me, nor a sute of my clothes to cover me, nor use of common aire to refresh me, but banishing me the Countrey, because I would not be perjured with them) hailed me out of prison in the dead of night (as blind and turbulent as themselves) to taxe me of Papistry, the undeserv'd Livery they gave to all true Subjects and

good Christians : who, had their mindes beene unsettled in Religion, happily might have thought the furthest remove from them, the neereſt approach to God, and ſo have been ſooner turn'd by their Oppoſition than by the Arguments of *Bellarmines*. But this is plaine, if they intended not to powre out His bloud, they thought by drying it up with grieve of long Durance to put Him to a more dolorous though leſſe inglorious kind of death ; for ſure I am, they meant not to make a ſecond Chace of Him.

Nor by diſtinguiſhing the Power of the King from His Perſon, without ſeparation ( ſo they ſaid ) of one from the other ; For, during His liberty in the Field, and imprifonment in the Iſle and other places many miles diſtant from *Weſtminſter* where His Authority was detain'd to governe by Sea & Land againſt His Perſonall and expreſſe Command, was not the one ſeparated and divorc'd from the other ? And had not the allegation of this Diſtinction ſeem'd in ſome ſort to countenance this ſeparation, it had been as certainly unproduced and unpleaded, as it is ungrounded.

And Ground it hath none ; For, to  
omit

omit *Scotus's* Rule, *Quæ non possunt separari non possunt realiter distingui*, Things inseparable ( as these are, and granted to be so ) are really undistinguishable; The Members of the Distinction are coincident; the Personall and Vertuall Presence of the King is all one; all the Iudges of the Land determining That the Parliament tooke beginning the day *Queene Elizabeth* came to it, not the day mentioned in Her Writ, wanting then health to come thither; and the unerring Law-giver bidding us render to *Cæsars* Person, what the Apostle chargeth to give to His Power; And as the Rule of Law is, *Non est distinguendum ubi lex non distinguit*, We may not distinguish where the Law distinguisheth not; so the Canon of the Gospell is, *Quæ Deus conjunxit, nemo separet*, What God hath join'd together, let no man put asunder.

Iesu God! That He should be subject to His Councell that had sworne Allegiance to Him as supreme Governour! That He should be servile to any person in any case, who in *Foro poli & Soli* was allow'd ( under God ) the only supreme Governour over all persones, and in all causes in His Dominions! Or that ( as it was urged *Terminis terminantibus* ) He should

should be the only supreme Governour in all things, without supreme power to governe, Supremacy of power denominating one who in the *Predicament* of Government hath no Superiour or Equall! That He should have no power by Sea or Land, who was since confest to have the *Militia* ( the summe of all power ) in Him! That in the Propositions sent to the *Scots* in *Newcastle*, He should be said not to be in a condicion to Governe, who as King of *England*, could not misgoverne or doe wrong! That His Servants should be His Masters, His subjects States, undertaking to force Him to signe their Bills, who ( all the world knowes ) might have considered of them if dubious, or dash'd them if incommodious! And ( in common reason ) who was the fitter Iudge of inconvenient or good Receites for Distempers, He who was *Medicus Regni*, the Phyisitian of the Kingdom, aided with the Consultation of His Iudges and Privie Councell, or two or three sometimes unexpert persons who without helpe cannot prepare a Bill, yet usually make the number that swayes in Parliament? As who was fitter to be continued *Custos Sigilli*, the Kee-



per of the Great Seale, He whom God ordained and the Lawes called *Custos Regni*, the Keeper of the Kingdome, and could not wrong it, or they who could, and did abuse it to their benefit?

But as the *Gracians* spake of the *Barbarians* εἰ δ' οὐκ ἔχθηδον αὐτοῖς ἐν τῷ πατρὶ ἡμῶν; οἱ δὲ τὰ τῷ Ἰσραὴλ οὐκ ἔχθηδον, καὶ τὴν νύκτα οὐκ ἔχθηδον ἐν τῷ πατρὶ ἡμῶν καὶ τῷ πατρὶ ἡμῶν ἐν τῷ πατρὶ ἡμῶν, What would they Leave us who in the former warre strucke not to rabbe, burne and breake downe our Temples? What Flower of the Crowne would they not violate, who profaned all the holy things of the Sanctuary? Whom would they serve or yeeld to, who cast off God in His Ordinance of Episcopacy, robbed Him of His Service in the Liturgie, and His Priests of their Portion and Patrimony? Serving Him in the Idoll of the *Directry* teaching Him how He must be Worshipped, or not at all; & limiting them to *Micah's* Salary, Diet and renne Pounds a yeare, and two sutes of clothes (vezug in the *Targum*, that is) one for summer, and another for winter; As fit a recompence for the acceptors of it (were it not with the largest) as the clothes to their backes.

This,

This, indeed, is so strange to *Turkes* and *Saracens*, *Tartars* and barbarous Nations, That the Inhabitants of *Chittim* ( or *Cyprus* ) would not exchange their wooden God for a God of gold offered them by the *Kedarens*, hoping by that exchange to improve their barren Land with the showers of *Chittim*; whereupon God pleads with *Israel* after this manner, *Pass over the Isles of Chittim, and see, and send unto Kedar, and consider diligently, Hath any Nation chang'd their Gods, which are yet no Gods? But my people hath changed their glory for that that doth not profit.*

But as ambitious *Adam* ( the Parliamentarian ( as it were ) for the whole World, his Act being every bodies ) non pernoctavit in honore, lodged not a night in honour; or as the Angels complacency in their owne excellency was only momentany; made in one Instant, and sinning the next, they fell the third: so the two Houses enjoyed not long their Supremacy; In taking Possession of it they left the doore open, thorow a conceit to hold it as they had gotten it; God ( according to that Saying, *Quos perdere vult, prius dementat* ) infatuating their Counsels to dethrone their pride ere it was

was well warme in the place; Colui che acquista il Principato col ferro, se non depone il ferro, il ferro depone lui. Troppo è pazzo che adopera l' istesso cibo per conservar la sanità, che adopereò per acquistarla, ed è poco savio il tiranno, che della stesse arti si serve per regger uno stato, che gli servirono per occuparlo. He that gets a Principality by the sword, if he lay not the Sword downe, the Sword deposeth him. He is more then foole who useth that meane to preserve his health, that he chose to acquire it; and that Tyrant is not halfe wise who serveth himselfe of those wayes to rule a State, which hee devis'd to gaine it. When their eyes were open'd to see themselves lead by Errour (as the *Aramites* by *Elijah*) among their Enemies seeking to wrest it from them; then, (as the only Remedy to secure their owne private Interests from their growing and threatening Clawes) they would have willingly render'd it to His Majestie, and His Majesty to White-hall. But clipping it over-long (in the Isle of Wight) ere they pleas'd to part with it, the evill of their feare pursuing and overtaking them in the Worke, gull'd them of it. For,

As they whose high Aimes bred the Quarrell, or smooth tongues lead the  
Mul-

Multitude in a chaine, had long before remarkably been defeated; *Pim* by *Lice* (the end of well-spoken *Herod*;) *Hamden* by *Battell*, where he had first opened the first Commission of Array; *Sir Iohn Hotham* & his sonne by the Executioner: So, here those Common Enemies to Crownes and Parliaments recompensing all the rest of the busy Builders of the *New Fabrick* above rehearsed (when it was welnigh finished, and that Outcry readie, *Is not this great Babel that we have built for the Howse of the Kingdome, by the might of our Power, and for the honour of our Majesty*) with Ignominy instead of Glory, Servitude instead of Seignory, Slavery instead of Liberty, and Banishment out of the Howse into Prison, or Disability to Vote or Act in it (through greater numbers of new Intruders) instead of their much desir'd Priviledge of almost Omnipotency (a Compensation, declar'd anone as suitable to their Plot, as that of the Laps'd Angels was to theirs) made themselves Lords & Masters of it: pulling it downe againe, and building it up anew after their owne Modell; but with the same stuffe and matter (Royalists goods and carcases, instead

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stead of stones, and with their warm  
bloud, the bloud too of some forward  
Workmen in Camp and Parliament, in-  
stead of mortar. )

These studie happinesse in Authority,  
not only independent of the Person, but  
inconsistent with the Beeing of their  
Soveraigne. The ambition of Damned  
Spirits was not so cruell : they maliced  
not the life of their Lord ; nor would,  
That He had not been ; as I would, the  
Parliament had not been or not at *Lon-*  
*don* ; I wishing absolutely that which  
by accident is impossible, or that the  
Parliament had not been at all, which  
was of it selfe possible ; it might have  
been uncall'd to this day, or call'd to  
another Place ; but being call'd and  
call'd thither, it cannot bee recalled :  
whereas the Angels desir'd by accident  
that which is absolutely impossible, or  
that God had not been, not absolutely,  
not at all, but as a Punisher ; which can-  
not any way stand with the preservation  
of Justice : Acknowledging and Bowing  
to Him as the Heathen to *Jupiter*, as *Me-*  
*lichius*, not as *Elitchius* ; as a Patron to pre-  
serve and benefit them, not as a Supe-  
riour to command or scourge them ;

Yet

Yet *Lucifer* himfelfe ( for , as *S. Gregorie* thinkes, he it was ) ftroue not to conquer the *Meffiah* ( whose Superiority he moft envied ) *Poteflate*, *fed Humilitate*, By Power, but *Humility* ; not to caft, but to perfuade him headlong. And *Satan* in the furious exercife of implacable malice upon the perfon, eftate, and family of *Iob*, obeyed the Order to fpare his life. But thefe ftomack'd the Lords *Chrift*, as the Lords Annoynted, not as a Revenger or out of feare of Him : When they had barr'd His Subjects from their Allegiance, Servants from their Attendance, Chaplaines from their Office, Revenues from His Exchequer, Power from His Crowne, Crowne from His head, Queene from His bofome, and His Children from His fight, Hee offer'd to reach out to them the golden Scepter of Grace and Pardon : But they fleyghting His Gracious Offer, the Voice of Nature ( audibly once exercifed in a dumbe man ) *Slay not the King* ; yea of God Himfelfe, *Nolite tangere Chriftos meos*, Touch not mine Annoynted ; inftead of fatisfying the old Score, ranne into *Herods* After-reckoning thus Regiftred, *Adjecit etiam hoc fuper omnia illa*, & *conclufit Iohannem in domo*  
vindo-

*vincitorum*, He added yet this above all those things (the evils which hee had done) that hee shut up Iohn in prison: and yet this above that, He sent and beheaded Iohn in prison; the true Copie of their Practise upon His Majesty tumbled out of the Throne upon the Scaffol'd, the very thought whereof should have made them startle, and hate themselves.

Nay, they exceed thir Copy; absolutely wishing & endeavouring the extirpation of Regality: Their Note is at full height, *Hic est Heres, venite, occidamus eum, & habebimus hereditatem eius*, This is the Heire, come let us kill Him, and the inheritance shall bee ours: The inheritance & Power, without the Title of the King; they carrie the Crowne in their hands, and fastened to their Swords; dare not weare it on their heads, for feare the people and Souldiers should plucke it off, and give it the right Owner.

Nor are they satisfied with *Cether Malcuth*, the Crowne of the Kingdoms; they have also put on *Cether Cehunnah*, the Crowne of Priesthood; and *Cether Torah*, the Crowne of the Law: Their will is a law, and by that law they are all Priests and Kings; Kings of his pitch who Un-

crowned

crowned *Iupiter*; nay, of his who decapitating the Images of the Gods, set the Sculpture of his owne head upon them. For, *Baculus Regius* is *Sciptum Iouis*, Regall power, the power of God contracted & fixed to one compasse, the Scepter of *Indah* called Gods Scepter, and the Designe against it, a Going out against Him, *Ex te exibat cogitans contra Dominum malitiam*. So that as the Angels going about to disarm Him, sought upon the matter to destroy Him, He and His Justice being inseparable: So these rasing Monarchicall, covet consequently to throw downe Divine Authority and God Himselfe; to be Deified living, and (with *Iupiter Predatorius*, a theeving Deity) Idolized after death. Their *Motto*, *Omnibus praeesse, nulli subesse*, To bee over all, under none, beeing of the same Piece with the Livery of Antichrist, *Tollitur super omne quod dicitur aut colitur*, warrants me to affirme them Limmes of Antichrist, if not Antichrist himselfe: Nay, I have ground to say (specially since the head is put for the members, and members for the head; *Satan* for a hinderer of mans Salvation, and the King of *Babylon* and *Tire* for *Lucifer*; taking the Holy Scripture,

for



for my Card, I cannot sinke, very hardly erre with such Pilots as *Augustine* and other Fathers leading to that sence.) Fiends are no worse than they, they no better than Fiends; more malicious to the Lords Anointed than they to *Christ*:

And marke ye; Had Hee been mortall, and they had had their indirect will of Him, they had not lasted one moment after; being but the purer Sillables of His word, the perfecter Markes or Signature of His hand, and upper Parts of the Creation, issuing from Him continually; (No God, no Creature.) And I cannot guesse their Raigne long, who to seize the Keyes of, and rife the Kingdome, (my heart breakes afunder with the repetition of it) having hew'd in peeces τὰ πάντα Μέγιστον ἔπλανότατον, Absolutely the Greatest & most accomplish'd Guardian of His people and themselves, and (as a man and King) the liveliest Image of God in all the world; thinke to shelter their Usurpation with *Shrubs*, set over *Cedars*; (Which crosses the expresse will of God, had or counterfeited by all Lawgivers.) Their unnatural desire of Precedency by destruction of Him and His Office (so deare to God,  
so

so necessary for themselves, as is the breath of their nostrils) will in a short tract of time as certainly be their Bane, as Independence of His Person was the Parliaments.

It bred and nourished the Cause awhile with cheating Fables (the old Followers and Train of Rebels) That the Militia belonged to it, The King and all His good Subjects were Papists, Its victories Assurances of Gods approbation, Seales of the false Covenant, and Pledges of a perpetuall Spring of happinesse, almost of Heaven upon Earth, &c. The ridiculousnesse whereof now vexes the Authours, as in time past their prevalency on silly people doubtlesse tickled them. Some of them sickning to see those Sentences verified on themselves, *The haile shall sweep away the refuge of Lies; If the counsell or works bee of men, it will come to nought;* and the fruit of their projects and labours reap'd by others, are ready to take his remedy, who seeing his counsell not followed, went and hanged himselfe.

As there is a *Maximum* and *Minimum*, a certaine degree of magnitude in things naturall; So is there reason in all other matters:

matters: And as he who is pleas'd with lesse, ceaseth to be a King; so Subjects coveting more than God or Lawes warrant them, come to nought. 'Tis impossible, that should escape bursting, that never linnes swelling; 'tis but naturall, that should be nothing, that will have no bounds; but *Iustice*, That a Parliament should have no Bodie, that brooketh no Head; that it should be first terrified and chastised in the dreadfull ends of its adored Plotters and Actors, as *Egypt* doting Idolatrously on the Water *as Αἰχλὺς τῆς ἀνάσσειας* as the Principle of Generation, trembled at, and smarted first in it turn'd to blood; and that the Beginners of the Warre and false Worship of God attending it, should in the first place be corrected; as it is written of *Amalek*, *Principium Bellorum fuit Amalec, ideoque extrema ejus perdentur*, *Amalek was the beginning of the Warres*, (or, of the Nations) therefore his later end shall be, that he shall perish for ever.

That Sir John Hosham should bee beheaded by Ordinance of Parliament, (that is, without Authority) who first serv'd the Parliament without Commission; turn'd out of *Hull* and the World

together, who barring the King out of *Hull*, made the first Scene of His *Tragedy*; and paid his Wages in a false Afterreckoning of his old Masters, who forc'd the Loyalty of the Place to yeeld to their pleasure.

That the blasphemous Mouth of the Howse ( *Pim* is the mouth of many, which he so fram'd by cursing the Kings Majesty, that if ever forme or fashion of any *Idol* challeng'd the presence of a *Demon*, one inhabited under his rooffe ) should be first stopped; he, dissolved by putrefaction, who had first corrupted it; bitten to death with Lice, who especially bred the Vermin that eate his Countrey; and more exemplified to the world, by the occultation of the Iudgement in his exposal to publicke view, hiding the full, and opening the empty stalles of his stable of Wormes ( as the *Syriac* termes *Herod's* body ) covering the Emunatories ( the Woods & Nests of that Cattle ) and shewing only the Plaines and places for them to gad, not lodge in. Had not his Fellowes hearts been harder than the *Aegyptian's*, they had here confess'd the print of Gods finger. The Cause & end of their breeding is now no Secret; He  
that

that dwelleth in secret, made them to  
sucke corrupt blood. Wormes are his  
Sepulcher, and another Tragedians may  
be his Epitaph,

*Sed quis non paveat Pherecidis fata Tragedi  
Qui nimio sudore fluens, animalia tetra  
Eduxit, turpi miserum que morse tulerunt?*

That the Commission written in blood,  
should be Register'd in blood; the Exe-  
cution of it, his who executed it; the  
Opener of it, destroyed with the mur-  
therous breath of it; the Setter a worke  
of the Invention to kill & slay, made one  
to handsell it: More plainly, that *Hamden*  
should be suffocated with the flames of  
Warre, where he gave it vent to sparkle  
and fly abroad into all Quartes; To the  
end, that the punishment of his wicked-  
nesse in the Field defil'd with it, (as *A-*  
*habs* was, who was thus arraigned and  
Sentenced, *Hast thou kill'd and also taken*  
*possession? In the place where the dogges licked*  
*the blood of Naboth, the dogges shall lick thy*  
*blood, even thine*) might deterre Posterity  
from it; viewing it as a Gibet set in the  
place of homicide, & using King *Leve's*  
constant Salutation of it, *Salve Iustitia.*

A like retaliation was it, That the Up

per Howse pressing upon the Throne, should be ordered by the Lower; and the Lower overtopping the Upper, disciplined by their Souldiers; they, overruled in the way of punishment, who had been overswayed in the way of sinne; they, excepted against, and judg'd unworthy to serve the State, who had excepted the best Servants of it from mercy; outed the Howse, who would not be held within the bounds of it, but had defiled & made it unsavoury to God and Man, by setting the Ensignes of it over the Kings Armes: quit of liberty, who had imprisoned the Patrons of it; of power, who had no rule of it; of the benefit of Votes, who had Voted any thing but right; either driven the Vineyard of the Land, who would not dresse it but for themselves, nor fence it but to be Lords of it; or made to couch under the terror of the Sword, who were like little Childré crying for more, not knowing what to have; and like saucy Beggars challenging, not asking; snatching, not waiting to receive Almes: under the rigour of the Sword, who had abused the gentlenesse of the Scepter; under the bitterness of Tyranny, who had distressed

lished the sweetnesse of Moderation ;  
 under the worst of slavery , who were  
 not content with the lot & Title of *lady*  
*Sevicia* , the happiest of all people ;  
 under their yoke whose little finger is  
 thicker than His loines, whose easy yoke  
 they esteemed grievous ; under the Tri-  
 umvirate of Hell , who had been rebel-  
 lious to God , the King, and His Lawes.  
 That they should suffer by that Fornace  
 which their jealousy made hot for Him,  
 fall by that Sword the edge whereof they  
 abused against Him , by the *Militia*  
 which they extorted from Him , and be  
 used by their Servants , as they serv'd  
 their Master. In few and plaine termes ,  
 That , as the men of *Persia* ( who are  
 compared to Curres worrying & taking  
 a prey off their fellowes , *Nonne repente*  
*consurgent qui mordeant te?* ) wrung the Scep-  
 ter , wealth and people of *Iudea* out of  
 the griping clutches of the U'surping *Cal-*  
*deans* ; so at Gods hisse, the Bloud-hounds  
 kept by Parliament to chase and lury  
 Him up and downe from kennell to ken-  
 nell , should at last returne to extort the  
 ill-gotten Prize of Royalty, and make up  
 their mouthes with the Members of it ;  
 vvho overwhelmed vvith their owne

weapons (as they who vvarred against *Iupiter*) are forc'd to say after *Julian*, *Οὐκ ἔστις ἡμεῖς ἑαυτοῖς ἀλλὰ τοῦ Θεοῦ*, *We are overthrowne by our owne darts.*

Their Fall is wonderfully remarkable, in as much as the sinnefull cause of it may be read in it; consonant to the speciall Rule of most notable Right, *In quo quis peccat, in eo punietur*. But to make it yet a more choise peece of Iustice, it was vehemently feared ere it came, as it came by Mockers whom they had chosen to raise themselves contrary to Gods Order, professing therefore, *They have chosen their owne wayes, I also will chuse their delusions, and will bring their seares upon them, because when I called none did answer: when I spake they did not heare*: So righteous is it with God, that the *Dissipate Cisterne*, *Broken Cisternes* (called by the second Nicene Councell Innovations) which it had made to catch, and pleasure it selfe with the dew of heaven and fatnesse of the earth, should not hold water: And it were but just, that the over-greedy Members of it who would rather sinke the Ship of the Commonwealth with all the Good in it, than render up the Government of it to the Master (offering



ring to them their own asking too (with-  
in the limits of reason and conscience )  
all that a King could spare or Subjects  
containe, would they have been content  
to have staid their time ) should be ba-  
nished the Courts of Iustice, excommu-  
nicated the fellowship of the Saints, de-  
barred the society of men, and engraved  
in brasen Pillars, with this Character,  
*Parliamentum ultimum Caroli Primi igno-  
niosum esto, & Hostis Ecclesie & Reipublice  
Anglicane, ipsum, & genus suum.* So let  
their glory be their shame, who make  
the object of shame their glory.

Nor is it lesse handsome, That their  
idolatrous Disciples, who, to obtaine the  
counterfeit Land of promise, shooke off  
the perfect Law of liberty, ( Subjection  
keeping men free, as the Sunne doth the  
Aire subjected to it, from perishing by  
Cold ) should drinke of the bitter cup  
which they help'd to temper.

That their obsequious Chaplaines who  
put their bodies into their Bottomes,  
& soules into their sackes ( so impious-  
ly servile were they to arrive in great  
Rectories ) should *del tutto* forfeit free-  
dome of speech; be licenced only to  
preach the Dictates of Sword-men who

upon Parliamentary Presentations Instituted, Inducted, and held them in; and not dare to open their lippes without the key of their new Masters.

That they, who preferred lawlesse Ministers, Lectures, & Meetings to Authoriz'd, should be as good as Outlawed, for any benefit the Lawes affoord them.

That they, who were more divorous of their Teachers than he in *Dorothaus*, who first vilified all but *S. Macarius*, then all but *S. Basil* and *S. Gregory*, next all save *S. Peter* and *S. Paul*, after that, all except the Blessed Trinity, and in conclusion God Himselfe, should have *Seduciores* for *Ductores*, none but false Lights to guide them.

That they, who with *Zedekiah* forswore themselves and rebelled contrary to the will of God, should not see their soules captivated by new Engagements.

That they, who had a double tongue (one for the King, and another against Him) should winnow with every wind, and goe in every way.

That the men of *Belial*, who used His Majesty as the children of *Belial* did *Saul*, saying, *How shall this man save us? And they*

they despised him and brought him no presents should be *Acephali*, without Civil influence of sence and motion, without King to saveguard, Law to regulate, or Councell to plead for them.

That Neutralls, who aided not in the common Remedy of the Commonwealth, should share in the common misery of it.

Nay, it was the will of God ( which is the Rule of Iustice ) to exact of present Innocence an olde debt by Creditors falsly claiming right to it by forfeiture, the lives of penitent *Hotham* and the Earle of *Holland* by a fained Parliament; and the Penance of other Penitentiaries by the hands of Souldiers, for their disloyalty to the King, and cruelty to the Earle of *Strafford* & many others; in the croud whereof the old *Archbishop* who with *Iehoiadah* the High Priest, had done good to *Israël*, both towards God and towards His Howse, lost his life, as the innocent Præcursor of His Master.

And not to stand weighing out more in parcels, should God ( which of His mercy He avert ) remove His Candlestick from the Church of *England*, it were her own measure for not remem-

ring His lovingkindnesse who said  
 unto her when she was in her blood, (as  
 pitied infants left in the open Field by  
 hard-hearted Parents,) Live; sware unto  
 her and entred into a Covenant with her  
 as His Spouse; wash'd her thoroughly  
 from her blood with water, and annoint-  
 ed her with oile; clothed her with  
 badgers skinner, girded her about with  
 fine linnen, covered her with silke, deck-  
 ed her with ornaments, put bracelets  
 on her hands, a chaine on her necke, a  
 Jewell on her forehead, eare-rings on  
 her eares, & a beautifull Crowne on her  
 head: feeding her also with fine flow-  
 er, honie and oile, whereby Hee made  
 her beauty to be renowned, admired and  
 revered, For it was perfect through  
 His comliness which He had put upon  
 her: Forgetting ( I say ) all this, like an  
 imperious whorish woman that scorne  
 and loathes her husband and her Chil-  
 dren, she shooke off the Husband of her  
 youth, and plaid the Harlot with the  
 Parliament: Iustifying her revolting si-  
 sters old and young round about her in  
 imitating the Oath and Covenant of  
 one, Treacherie and Rebellion of an-  
 other; and the Will-worship or Idolatry  
 of

of all in cringing to the Imaginations & Imagery of her owne heart ; and out stripping them all in the Oblation of her gold & silver ( which He had given her ) to the Banke to hire Lovers , of her fine flower , oile and honie ( wherewith He fed her ) to the Magazin to hearten them , & of her Children ( which she had borne Him ) to the Sword to strengthen them.

If He againe in mercy take to her breaking off her sinnes by re-estating her innocent Generation which shee hath disinherited for endeavouring her Conversion ; yet in justice He will not spare her Bastards , whose unmastered hearts rise , and ungoverned tongues clatter against Moses and Aaron cast downe and troden under foote , *You take too much upon you, seeing all the Congregation is holy every one of them , and the Lord is among them, wherefore then lift ye up your selves above the Congregation of the Lord ? They are onely sory the Crowne and Miter are not at their Ordering, that they cannot rise by their fall ; and with these Hee expostulateth thus , Those on my side whose judgement was not to drinke the cup, have assuredly drunken , and are yee they who shall altogether goe*

unpunished ? Nay, as the initiall and lesser  
 troubles of *Israëll* are recorded after this  
 sort, *In those dayes God beganne to cut Israëll*  
*short* : So I feare, the present delivery  
 of them into the will of their enemies  
 lessening their dayly Ordinary, is but  
*Principium dolorum*, *The beginning of sorrows*,  
 which the righteous Iudge shall yet  
 give unto them and their Instruments ;  
 for ransacking and demolishing His  
 Howse, contrary to the light of Nature;  
 for depriving & slaying His Priests ( be-  
 cause their hand was with His second  
*David* ) contrary to the Command of  
 the God of Nature, *In Prophetis meis no-*  
*lite malignari*; for Dethroning and De-  
 grading His Bishops, contrary to the  
 Apostles Order of Ordination and Ju-  
 risdiction bequeathed to them, *I left thee*  
*in Crete to Ordaine elders in each city, and to set*  
*in order things that are wanting* ; for exposing  
 His Inheritance to sale, & setting Dagon  
 above the *Arke* ( Presbytery above E-  
 piscopacy ) both contrary to holy Scrip-  
 ture and all Antiquity, *God forbid I should*  
*sell the Inheritance of my Fathers*, said *Naboth* ;  
 much lesse of God, said *Ambrose* ; asking  
 also the Emperour ( seeking his Palace  
 from him ) *Quando audisti, clementissime Im-*  
 pera-

*perator, in causa fidei laicos de Episcopo judicasse?*  
 For raking into the ashes, and shattering  
 the bones and Monuments of His  
 Triumphant Members, contrary to the  
 Rule of Piety, guarding as well as paying  
*Iusta mortuorum, the Rights of the deceased;* for  
 digging with the Sword, opening with  
 Artillery, hewing with axes, and break-  
 ing up upon the Wheele fountaines of  
 bloud in His Militant ones, contrary to  
 the Rule of Charity; for plundering  
 & starving others of His Retinue, whose  
 jewels, treasure and watches are in their  
 pockets, horses in their stables, Libra-  
 ries in their chambers, furniture in  
 their howses, Lands and Dwellings  
 among their Ministers, and Followers,  
 (now turned Tenants to other Land-  
 Lords:) Samuel asketh, *Whose ox have*  
*I taken? or whose asse have I taken? or whom*  
*have I defrauded? Whom have I oppressed?*  
 I, whose ox have they not taken?  
 Whose asse have they not taken? Whom  
 have they not defrauded? Whom have  
 they not oppressed, contrary to the Rule  
 of Equity? For punishing His Anointed,  
 even beyond recovery to help Himselfe,  
 or them, who would have gathered  
 Him up againe to uphold the Parliament  
 (softly





*Charge* ; And , ô that it were as powerfull for theirs , as his was for *Sauls* Conversion !

Howsoever , it is Concluded against the Parliament, That the pirking Bramble was too high, to misse the Lightning ; too rotten and nigh to burning , to escape the fire that hath consumed it, and the ( ever to be lamented ) Cedars of *Lebanus* in the combustion of it : The Howse was too violent, to last long ; too high & too weakly grounded, to stand ; too presumptuously wise, to be in safety ; what wisdom prospers , or is in them that forsake the Lord ? Their rage is quelled , violence suppressed , height humbled , and wisdom deceived. As the slow Animal pricking up , looking big , and taking on him the place of that Deity he carried, heard, *Ὁ Θεὸς εὐ, ἢ Θεὸς δ' ἄγος* , *Thou art not God , but His Porter* : So the Lordly Commons , & Domineering Lords, arrogating to themselves the Monarchy ( which they were to support ) and the name of States ( which they were to resist ) are ashamed , dismaied , and driven quite out of all.

And can you thinke their Successors can continue, who are so farre out, That  
God

God knowes, the World notes, & their owne Conscience telleth them, they cannot (no not after long study) devise a handsome colour of equity in their proceedings? The Penner of their Declaration and of the 11 speeches to exercise their stile (as Tully extol'd *Vatinium*, *Ut in mala materia dicendi facultatem exerceret*) upon the matter acknowledge it; the first urging power of using Conscience against Law (Divine & Humane;) the second, practise of choosing Kings against Conscience, or els impertinent in a State successive as *England* is; Iust as *Polycrates* scribbling to excuse a Tyrant, (whom *Isocrates* calleth *Ανίσχορμίας*, *Virgil. Illaudatum*) brought him to more shame.

Yet their impiety is a Scaffold higher than the Parliaments; and their confidence in the arme of flesh, greater than that which sold the Iewes Captives; these thinking with helpe, those without it, *Ὅτι πᾶσι Κοιτῶν τὸ θεῖον ὄργανον, καὶ δουλοῦσθαι αὐτῷ, ἐλπίας ἀκόλουτος πολέμου παρὰ τοῦ θεοῦ, τοῦ overcome Divine wrath, and very easily master all warre.* Can you imagine the Schollers every way putting downe the Masters, cā be pardoned, seeing the Masters paid? The Rooters up of Religion  
and

and Monarchy can bee unrooted out, seeing the Loppers of the branches break their neckes? The Butchers of King and People can be un-accursed, seeing the ill-meaning Howses doff'd like *Simeon*, whom, *Moses* dealing Blessings among the Patriarchs, pretermitted for his malicious conspiracy and murtherous intent against *Ioseph*? Did *Simeon* himselfe hope to escape Bonds, seeing his other Brethren ( who had unwillingly condescended to him ) apprehended and troubled for it? And doe they themselves thinke to go scot-free, who are more pernicious, and lesse powerfull than the Parliament, which God hath turn'd out of doores by their hands; Happily, that they might give themselves the first blow towards their fall; the right hand of the Army beeing unable to hold the Sword, or left hand the Bow now the Parliament ( in the Name whereof lay their strength ) is put down, or ( in the Prophets phrase, *Depascent verticem Corona* ) now the brains of the tumultuous ones are pick'd out? Can the lesser Flies breake the Net, that held the greater? Will not *Zacharies* Roule of Curses fitted to all Sinnes without exception, and Visiting all parts without

without Exemption (though it were cut out by the Patterne of *Iudea*, the length whereof (as of *England*) doubling the breadth of it, is represented in its two thousand cubits of longitude, & tenne thousand of latitude) enter into the howse of unexampled sinners: who unsatisfied with the milke of your Flockes, oile of your Presses, labours of your hands, skinnes of your backes, flesh of your sides, and marrow of your bones, broken and chopp'd in peeces as for the pot, (the method of *Satans* practise on poore *Iob*) seeke deeper morsels upon your consciences by *Engaging* you all to fall downe and worship the *Image* which they have set up, under penalty of beeing cast into the furnace of affliction, seven times hotter then yet ye have felt it? their first fatall Blow divided only betweene the joints & the marrow; this, betweene God and the Soule, of those who are either touch'd with their Heresy who thought it lawfull to swallow any thing, so the heart were prepar'd against it; or with his misery who would not loose his part in *Paris* for his part in *Paradise*; and gives you more cause of the *Jewes* complaint, than they themselves had, *Per-*

*venis*

*venit gladius usque ad animam*, The sword reacheth unto the soule. If it be not too late, thinke of their lot, who taking the Covenant but by the halves, were reckoned with for the whole in point of failing; and the Engagers will exact the forfeiture of the *Engagement* more severely. And is it possible such Devourers should escape undevoured by the residue of the People? Shall not they who enlarge their Tents by plucking downe Kingdomes, pull upon their owne heads and Tents swift destruction? Shall not the Commonwealth built in bloud, perish by the corruptive vertue of it? Shall not Schooles and Academies of Treason, and howses Founded in gore, & covered with an Engagement in a false way, find the ground rotten and cover false? Shall they not rot through the one, and sinke through the other? Shall not the ill-gotten stone out of the wall cry them downe, and the beame out of the timber answer it; As if they had set an *Antheme* of their false imprisonment and honing homewards to serve the Owner? And not to seeme by untimely silence (in point of vengeance on bad Foundations) to undervalue the Markes of Gods hand  
on

on the Howse of Parliament, as it did the riches of His goodnesse towards our Nation, was it not so artificially contrived, and strongly fortified, that a man might have almost said, The blind & the lame may keep it? yet unnaturall Victories, and unrighteous Spoiles suddenly undermined it: And doth not the Fall of it inferre theirs, that mount their Nests on the ruines, set them with the Diadem, & flower them with the wealth of all Brittain? Did not the pillag'd stufte of Nebuchad-nezzars Howse (filling, as it were, the Earth, and darkening the Heaven) so soone demolish it, That the Prophet reckoned his unhal-  
 lowed Conquests as the unprofitable vi-  
 ctories of a dreaming Conquerour, *Erit sicut somnium visionis nocturne multitudo omnium Gentium qua dimicaverunt contra Ariel; & omnes qui militaverunt & obsederunt & prevaluerunt adversus eam?* Did hee not consult shame to it, and sinn'd against his owne soule by cutting off many people? Is not *Ieremies Virga Vigilans*, or Rod of the forward Almond-tree, a Signe of Gods vigilance to note, and hast to scourge His enemies, being once at the height? Doth not the Pro-  
 phets

phets. Roule or Sithe ( like a bird following her prey ) fly from His Seate to cut them off ? Doth not *Habakuks* Vision of a proud *Cromwell* who keepeth not at home, but gathereth to him Nations, and heapes unto him People, close with the taunting Proverb, *Vati, qui multiplicat non sua*, Woe unto him, that encreaseth that which is not his ? Doth hee not overthrow the Question, *How long ?* With a vehement affirmation, It should not be long at all, *shall they not rise suddenly, that shall bite thee ?* ( Adding the cause necessitating. ) *Because thou hast spoiled many Nations ?* Is not the Interrogatory of *S. Augustine* hereto answerable, *Can you see a Church-robber, Thiefe or Murderer long liv'd ?* Is not the Observatiō of *S. Origen* unquestionable, *Senex & plenus dierum*, An old man and full of dayes, is not in all the Scripture attributed to a Sinner ? Is not the Question of holy *Iob* indisputable, *Quis resistit ei, & pacem habuit*, Who hath hardened himselfe against God and prospered ? Is not his Resolution of it in another place, infallible, *They are exalted for a little while, but are gone and brought low, they are taken out of the way as all others, and cut off as the tops of the eares of corne.* Is not his Challenge to be confuted

futed unanswerable, *And if it be not so now,*  
*who will make me a liar?* Is not the Sētence  
of the Psalmist irrevocable, *Viri san-*  
*guinum & dolosi non dimidiabunt dies suos,*  
*Bloody & deceitfull men shall not live out halfe*  
*their dayes?* Is not the Simily of Ieremy  
conformable, *As the Partridge sitteth on egges*  
*and hatcheth them not,* so he that getteth riches  
and not by right, shall leave them in the midst  
of his dayes; Immoderate lust of generati-  
on in her matc, will not let her rest, or sit  
to breed; nor a greedy desire of getting,  
him sit to thrive; as might be instanced  
in the untimely end of sacrilegious Bel-  
shazzar, who was found *Minus habens,*  
wanting of dayes attainable by his age  
and constitution, in that he was found  
cocking up against God; of blasphemous  
Julian, who was so strangely taken off,  
That the inconsiderate Heathen thought  
God was so hasty, He could not containe  
Himselfe, *They say (saith he) the Christi-*  
*ans God is patient and beares with evill,* Sed ne  
*modico quidem spacio indignationem suam ferre*  
*potuit,* But He could not refraine His anger, no  
not a moment; and of exalted Anastasius,  
whose naturall course of life a voice  
from Heaven decreed to be abbreviated  
fourteen yeares. And hope they to fi-  
nish



nish it whose sinnes are full in kind and measure, no sort uncommitted, no degree unperfected? Did ever ripe harvest want a sickle, where strength was ready to cut it downe? And is not the breath of the power of Gods displeasure, irresistible? And the declaration of His mind not to let wickednesse stand after full growth, undeniable? His utter Foes confessing His heavy finger, *Hic est digitus Dei*, granted the Earth cannot sustaine His hand, no nor the whole world; He made it out of nothing by His Word, how infinitely can He doe, who is able to speake a Vniverse? And the Oracle of Trueth delivering, That nothing but prejudice to the wheate, staieth the weeding out of the tares to the Reap-day, intimates, That the sufferance of them is for the safety, not for the choaking of it, which the over-groweth of these menaceth. He took the sinnes of the *Amorites* in the Full; will He winke at Christians adding to the fulnesse of their sinnes, by abusing His Grace? Will He not make good His word to a syllable, a letter, a Iod (the least of letters) unlesse His Favourites who uphold the world in all Ages, draw Him to change  
the

the Sentence ? And what man of God wisheth prosperity to them who are resolved not to leave a righteous man living to pray for them ? *Moses*, who reconcil'd *Israël* shewing sorrow for their sinne in drinking it at his command that it might lie upon them and not digest easily, did not once open his mouth for the impenitent Rebels, *Kora*, *Dathan*, and *Abiram*. And though he and *Samuel* stood before God, and lift up cry and prayer, or make intercession to Him for our obdurate Haters of God, He will not heare them.

They have been long, and oft, and strangely admonished, by the dreadfull effects of Lightning, maiming or striking dead a great part of a Congregation in the West, and three of a howse in *Marchamley* in the County of *Salop* ( all kill'd *ictu trifulci teli*, with the stroke of the thunder-bolt ) by a fiery Battle in the Aire over *London*, making the people thinke Doomesday was come ; by the Fire-pikes rising up in the North successively and so vanishing, Prodigies all fore-going the Insurrection against His Majesty : by Inundations of water, a Voice from Heavē, Apparitions in the Firmament, particularly

larly that on the outer side of the Leguer before *Litchfield-Close*, undistinguished (by ignorance of the Plaine where it stood) from a huge Mountaine, threatening them with the case of reprobates calling to the Hills, *Cadite super nos, Fall upon us*, and to the Rockes, *Operite nos, Cover us*; and by a late terrible conflict in the North of Heaven, menacing, That at last the Starres in their courses shall fight against them; with many other portentuous & manifest Tokens of Gods displeasure at them, all following their Practises: But they are mov'd as little, as Crook-back'd *Richard* was at the three Sunnes, or their Primitive Fore-runners were at the Presages of their overthrowe. Nothing but *Iulians* confusion can extort from them his Confession, *Thou hast overcome me, O Christ of Galilee*; nothing but Weapon-salve, stanch or heale the bleeding wounds of their Sword; nothing but Abscission, their spreading *Gangrene*. Wherefore it is Piety to desire their death, as Charity not to wish their Damnation. If the Apostles *Vtinam abscindantur, I would they were cut off*, be (for the Honour of God, and Good of Mankind) altered to a Petition.

H

God

God will heare it, and answer His sicke Church and State, every where ( by the most ) charitably pitied and commemorated in the *latter* Forme of Prayer for helpelesse persones, &c. **הַמָּקוֹם יְרַחֵם**  
*God helps the weak.*

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**O** GOD, our portion of meate is wormewood, our drinke the water of gall, our meane apparell to hide our nakednesse occasioneth our shame, VVee looked for some to have pity, but there was none; for comforters, but we found none; Heresy or Necessity hinders our Friends from helping us; Violence or Conscience, many of us from going to our dwelling howses or native Countreys; Irreverence and unfavourinesse of the Sacrifice, others of us from Thy Altars; the iniquity of false wayes, from the solemne Assemblies; and the Abomination of desolation, from visiring thy Temples. VVee have no Altar but the heart, no Temple but the body, no Preacher but Heaven and such silent Ministers to declare thy glory; no booke to reade, but the Booke of Nature, ( without Glosse or Comment, save of Thy dayly VVonders! ) no Study to sit or walke in, but the wide world, whereof we are unwelcome Citizens; estranged from our friends, scorned by our enemies ( especially our neighbours ) feared by our acquaintance ( they that saw us without fled from us ) degraded by our Inferiours, slighted by our Superiours, and ( which aggravates our grieve ) laden with the Reproach of *English Kill-Kings*.

All this, which thy most righteous hand hath laid on us for our unthankfull disobedience ( and  
 were

were it greater than we could beare, we have deserv'd it seven fold ) Thine & our Adversaries have afflicted on us as thy Servants, for our obedience. For vindicating thy Glory, we are put to shame; for keeping thy Precepts, proscribed; for standing for thy Truth, dejected; for loving the Light of thy Gospell, eclipst; for regulating our selves by Thy Law, Outlawed; for tracing the steppes of Thy Prophets, Apostles, Martyrs, and Saints of all Ages, exposed as Spectacles to the world, angels and men; For thy Cause wee strive, for thy sake wee suffer in the experience of that Position, *He that departeth from evill, maketh himselfe a prey.*

Yet in the confluence of evils it is our Crowne of rejoycing, wee have not once kissed the hand towards, nor worshipp'd the false Lights that Rule the Times; we have neither falsified our Oath, nor altered our Allegiance to Thine Anointed, nor behaved our selves frowardly in thy Covenant. O remember us ( in this, according to our righteousness and the innocence that is in us ) with the blessing of those who suffer persecution for righteousness sake.

Righteous art Thou, ô Lord, and true are Thy Iudgements; yet since the bounty of Thy goodness hath not only given us leave to argue with Thee, but also challeng'd us to plead our best with Thee, and to say vvhhat vve can ( saying truth ) in Answer to Thy Reasons of these VVarres and changes that are against us, and in Objection of Arguments to the contrary; vve are bold to vveigh Thy Motives: Acknowledging they are drawne from Thy Glory and our Good, That our Service of Thee might not be mercenary, yet more rewarded. O God, the spirit is vvvilling to comply vvvith Thy end, to sovv in reares, so it may reape in joy; to serve Thee gratis in this vworld, so it may have the happinesse of the vworld to come; to see

the Earth given to the vicked , so it may lay hold on Heaven ; and Thy vworldly Gifts distributed among strangers , so it may have the Inheritance of Thy Children ; to endure all the miseries of this life and Hell it selfe , to come to Thy Kingdome ; nay , vvere there no hope , or promise or preparation for them , it vwould not grudge to follow the sweet odour of Thy ointments, during breath. But the vweakenesse of the flesh , as it is heartened by earthly blessings ; so preoccupied vvith the bitternesse of Duty , it oft disrelishes the sweetness of Thy Law ; noting the Spoilers of Thy Vineyard gratified vvith the revvard of the Labourers, it groweth vweary of vvell-doin ; seeing the innocent condemned & vicked justified , it is discouraged in the vvay of righteousnesse : And the body pressing dovne the soule , Thy people are apt to forget Thee , hiding Thy face from them ; to put their hand unto vickednesse , seeing their portion changed ; to depart from the Living God, seeing Extortioners take their bread and raiment vvho fed the hungry and cloth'd the naked ; and in the vvant of necessities and protection in Thy vvorke , to heare the Tempter demand , *Vvhat profit is there in serving the Lord ?* O remember vve are but flesh , and let not Thy Spirit strive for ever vvith us : For vvhat is man , that Thou shouldst take displeasure at him ; or a corruptible generation , that thou shouldst be so bitter tovards it ? O sweet *Iesus* ! let Thine ovvne experience of the frailty of it to resist temptations , be a Remembrance vvith Thee to encourage it vvith the restitution of temporall , and increase of spirituall comforts ; That as the vvhole desire of our soule is to thee , so the vvill of the flesh may not seduce it from Thee .

And now let not the Lord be angry with us , opening our hearts unto Him as a bolome Friend not exclaiming against Him ( That be farre from us ,

us, sinnefull dust and ashes: ) as an injurious enemy; in Apologies for our selves oppress'd by *Nimrods*, not in Inveſtives against His chaſtiſements; as Plaintiffes of wrong done by them, not as Opponents of matters ſtated by Him; to ſit out the truth, not to taxe Him of error; to eaſe our hearts, not to incenſe Him; to deprecate His wrath, not to Queſtion or wrangle with the wayes of His Providence; to excite the bowells of His Pity, not to reprove the exerciſe of His Juſtice; to cleare, not to condemne the Evidence of it; the weakenesse of humane Arguments helping to ſet it off ( as *Jeremy* in his Oppoſition, or rather Apologetique before his Reaſons inſinuateth ) *Righteous art thou, o Lord, becauſe I plead with Thee*; which maketh us more bold to proſecute his *diſcedium*, *VVherefore are all they happy that deale very treacherouſly? Thou haſt planted them, yea they have taken root, they grow, yea they bring forth fruit. Thou art neer in their mouth, and farre from their reines? VVhy are the impious honoured, injurious ſuperſeded, treacherous proſpered, ſeditious ſecured, pernicious miſ-employers of Thy Talents ſo richly furniſhed, and ravenous Dogs (unworthy the crums of favour) ſerv'd with the Childrens bread? If ( for a taſt of Thy liberality ) Thou appoint the ſanguine Hypocrite to receive his portion in this life, wilt Thou diſinherit thoſe whoſe innocent lives are ready at Thy Service? Had the ancient people of Thy love acknowledged Thee comming to them, they had dwelt in Mount *Zion* to this day; wilt Thou forſake us utterly, ſtriving to keepe Thee with us, reſiſting even to bloud the naughty Influence of wandring Starres ſeeking to drive Thee from us? Thou wouldſt have ſpared *Sodome* for tenne righteous perſons, wilt Thou deſtroy thouſands of righteous perſons to ſpare a few worſe then *Sodomites*? They offended againſt Nature by a *Mure**

sinne not to be mentioned, these against Thee,  
 by an army of sinnes not to be smother'd or un-  
 requited. If they die the common death of all  
 men, or if they be visited after the visitation of  
 all men, we know their future punishment will  
 be aggravated; neverthelesse, common expecta-  
 tion will be frustrated, Piety and Loyalty disani-  
 mated, Rebellion and Profanation propagated,  
*Judaisme* and *Mahometisme* confirmed, *Atheisme*  
 deeper rooted, Murther of Thy Annointed  
 ones emboldened, Policy and Might adored as  
 Authours of what Thy hand hath acted! And  
 Thou wilt not give away the glory of Thy victo-  
 ries, nor canst Thou endure or looke upon the re-  
 proach of bloody iniquity. Thou hast requir'd the  
 Iudges of Thy people to enquire after, and to de-  
 mand the blood of any one at the hands of the  
 Manslayer; wilt Thou not make inquisition for  
 the blood of Thy righteous Iudges and their Assi-  
 stants in Thy Service? And more for the blood  
 of mens soules perverted from it, than for the  
 blood of their bodies killed in it? Thou searchest  
 privily for it lying hidden in the bosome, Thou  
 canst not passe by it running out at the skirts.  
 It is Thy Law, *Hee that curseth father or mother*  
*shall be put to death*; Shall the Viperous Genera-  
 tion spinne out its dayes at length, that exen-  
 erates and strives to Damne them? VVhither shall  
 we appeale for execution of Right against them,  
 holding Iustice at Swords point and making them  
 selves Iudges, but to Thy Tribunall? Thy hand  
 hath ever found out Oppressours of Truth and  
 Order; shall it not doe as much for Rooters of  
 Truth and Order? In all former Ages evill  
 Doers were rooted out; shall not they be pluck'd  
 up, whose high impiety doubled with shewes of  
 sanctity staines and burthens the Earth more then  
 ever? Is not the honour of Thy Name more  
 scene in the fall of greater enemies of Mankind  
 than lesser? Thy Iudgements at this day are in all



the world, shall the proud and principall Objects thereof goe uncorrected? Shall not the Iudge of all the Earth doe right? The Earth is full of Thy Mercy, shall the humble and proper Objects of it be unpitied? Shall not the Father of mercies helpe His Children in necessity? It is Thy *Practise*, when the anger of the Lord was hote against Israel, and He delivered them into the hand of those that spoiled them and sold them into the hands of His enemies round about, so that they could not any longer stand before their enemies, whether soever they went out, the hand of the Lord was against them for evil, and they were greatly distressed: Nevertheless, the Lord according to His manifold mercies raised up Saviours that saved them out of the hands of those that spoiled them. For it repented the Lord, because of their groanings, by reason of them that oppressed them and vexed them; Thy old lovingkindnesse is the same for ever, our miseries of oppression surmount theirs, our groanes equall our miseries, o let them find the same effectuall compassion with Thee. It is Thy Promise, Call upon mee in the time of trouble, and I will deliver Thee; VVe are in deepe distresse, we cry unto Thee, o let our Cry come unto Thee and Thy Deliverance to us. It is Thy Menace, I will utterly put out the remembrance of Amalek, because the hand of Amalek is against the Throne of the Lord; The hand of our Dethroners is not only against, but hath prevail'd against, & ( to their power ) blotted out the remembrance of the Regall and sacerdotall Throne, o let the same cause have the same effect, and let not their double guilt be unremembred. The Church is the Arke of Thy strength that made its way home with the terrour and charges of it among the Philistins, saying; Send away the Arke of the God of Israel, and let it goe againe to its owne place that it slay us not and our people; Once more let the heaviness of Thy hand cause the Vsurpers to part

With it, Monarchy is a Derivative and the nearest representation of His universal Providence ordering contrary Notes to Comfort, all the crosse looks and vvayes of Nature to meet in one end ; O God ! let it not sinke though it shake , nor let it rest ( though dislocated for the present ) but in the Royall line , so long as the Sunne & Moone endure ; One Candle of it is spent by Theeves in it , another made to burne dimme : yet , if Thy unusuall wrath blowv , or common mercy breath not upon them , they are gone .

O Lord , incline Thine eare , and heare their roaring like Bulls , and triumphing like *Antichrist* in the Congregations of the righteous : Open Thy eyes , and see their extorting from them like *Benhadad* from *Ahab* . Thy silver and thy gold is mine , thy vvives and thy children even the goodliest of them , yet I vvill send my servants unto thee , and it shall be , that vvhatsoever is pleasant in thy eyes , they shall put into their hands , and take it avay ; their hūting after their lives like Fovvlers spreading their ners in all places ; their tyrannizing over their soules beyond compare , to exercise freerer dominion over their bodies and cattle : their spite to the perfectest Forme of Thy VVorship , which they have excommunicated and blasphemed to induce the Dagon of their ovvn Inventions and selfe-delighting Abominations ; to the purest Image of Thy Holinesse , which they have first tossed and tumbled into corners , then cut and mangled into mammoakes to exalt themselves who are the Image of Satan ; and to the enlargement of Thy Glory , which they obscure by smothering the meanes of knowledge & love of Thee that magnify Thy hame , to advance their owne in the place of it : Shall the Haters of Thy Church , Robbers and Murtherers of thy Saints , Enemies of Thy Service , Abusers of Thy Image , & Dishonourers of Thy Name be unrewarded ! Thou  
hast

hast performed Thy worke upon us in giving us double for all our sinnes; which, though it be lesse then we have deserved, yet let not all the trouble seeme little before Thee, that hath come upon us, on our Kings, on our Princes, and on our Priests, since the entry of the VVarres to this day; but seale now the treasures of thy Iudgements, and open the treasure of Thy Mercies to the people of Thy holinesse; sealing the treasure of Thy Mercies, and opening the treasures of thy Iudgements on the people of Thy curse; change Thy right hand of prosperity upon the one, & left hand of adversity upon the other. Speake in the fire of Thy jealousy to the Angels, put in the sickle, for the harvest is ripe, the presse is full, the fats overflow, for the wickednesse is great. Returne and consecrate to us the spoiles which they have profaned, & instead of uncleannesse, write upon them again, Holinesse to the Lord.

And say not, O say not, *My honour is not yet come*, but thinke in mercy; the set and acceptable time to favour Zion (set for Thy mighty hand, and acceptable to her low estate) is come. For there is none of her Armies shut up in strong Holds or left to plead her cause; her Friends are either too farre from her, or cumber'd too much at home to oblige her; Others vvho have eaten of her bread and are many other vvayes bound to her, are too neer themselves to requite her; yea, readier to wound, then heale her; to bring a fagot to increase, than a bucket to quench her flame: The neereft of all to her (for their owne advantage) offer her a temporall Remedy with a spirituall plague; and the rest call her an Outcast, saying, *Is this shee vvhom no man looks after?* So that without Thy helpe, her bruise is incurable, her breaches irreparable; And wilt thou not repent thy selfe for her, seeing her power is gone?

Nor is the opportunity of her Extremity lesse

to publish Thy Praise and Glory, than it is to exercise thy Might and Mercy: For her Enemies have not onely remov'd her bounds, robbed her treasures, put downe her Inhabitants, and found the nest of her riches, gathering her as one that gathereth egges that are left, and there is none that moveth the vving, openeth the mouth, or peepeth; but (which Thou stilest thy feare) behave themselves strangely, boasting, That their God (the God of people estrang'd from Thee, disclaim'd by Thee) hath done it all; which is to say, *My hand and my wisdom, and not the Lord hath done it. Shall the axe boast it selfe against him that hevveth therevwith? or shall the saw magnify it selfe against him that snaketh it? As Thou vvas sanctified in her before them, so be Thou magnified among them before her. Shevv Thy selfe in her sight the Hope of Israel, by revenging the blood of her slaine, breaking the yoke of her oppressed, and saving the lives of those, vvho in the blacke Register of the unsatisfied Tyrant are appointed to die. If Ireland bury him not, gaping after her Funerall, counterfeiting that Commission, The Lord said unto me, Goe up against this Land, & destroy it, & Pressing in that Form, Come vvith us, Let us lay vvaite for blood, let us lurke privily for the innocent vvithout cause, let us follow them up alive as the grave, and vvhole as those vvho goe downe to the pit; vve shall find all precious substance, vve shall fill our houses vvith spoile, let us all have one purse; Take his blood out of his mouth, and his abominations from betveene his teeth; put Thy hooke into his nose, & Thy bridle into his lippes, and either by Sea or Land reckon vvith him, That the Persecuters of Thee in thy Servants may all knowv, God ruleth in Jacob, and unto the ends of the earth.*

VVe have all sinned; there is not one of us whose mouth to his brethren the acknowledg-ment of *Izrah* to the Mariners becommeth not,

*I knowv*

*I know that for my sake this great tempest is upon you. And though our maintenance of Thy Gospell cannot pacify Thy wrath for the breach of Thy law, our integrity in one point for our imperfections in many, our fraile observance of Thy Command to obey the King, for our unwillling disobedience in all the rest; nor our constant love of, firmenesse in, jeopardie of our lives and patient suffering for Thy Cause, with the distribution of our vvhole estates betweene Thy Service and Servants (vvhwhereof vve repent not, no not in vvant) cover the multitude of our sinnes, yet let Thy Grace affoord us this Plea against desertion of us. VVe have stucke unto Thy Testimonies, & forsake us not utterly: offering to Thee vvith bended knees, vveeping eyes, and broken hearts, the meanes of reconciliation (the Sonne of Thy love) for our sinne of desolation that maketh desolate. Let thy Kingdome come into our hearts, and thy Anointed shall come into His Kingdome. Thine is the Battell, it is nothing for Thee to helpe vvith many or vvith them that have no power, O manifest Thy strength in our weakenesse; Thine is our Cause, in vindicating us Thou rightest Thy selfe. O maintaine Thy owne cause, the cause of Thy Servant and of Thy people; Thine our Adversaries, in going forth vvith us Thou breakest forth against them, O gather our melted Forces, and be in the Head of them. O Thou God of our Fathers, and God of the Inheritance of Israel, Lord of Heaven and Earth! If our unsubdued iniquities aske a second conquest, Let it be Thy glory to overcome us vvith thy Grace, not fury; vvith the acts of kindnesse, not stripes of justice; as the Father of mercies, not as a mighty man of valour; in the tendernesse of Thy bowells, not in the furnace of affliction; by the meeknesse of Thy Spirit, not by the breath of Thy displeasure; by treading under foote our Sinnes, not our persons; by*

immersion of them in the bloud of Thy Sonne, not of us in our ovne gore: VVe are bound to Thy Altar, and Thy hand is stretched out to slay us, O accept the Sacrifice of the Lambe of God for us. Or if Thy sharpe worke be not yet wholly accomplish'd on us, Let us fall into Thy hands, not into the hands of men; for as Thy Majesty is, so is Thy Mercy. VVhen Thy incorrigible people had gone through the whole Course of thy mercies and judgements without any amendment of stragling after their owne lusts, Thy tender compassion for all that concluded, *I have seene their vvayes and vvill heale them.*

O mercifull Saviour, Thou seest us penitently weeping more for the losse of Thy favour than our Fortunes, under the burthen of our sinnes than the warres, bitterly crying out on the height of those, patiently undergoing the smart of these, and confidently relying on Thy pronesse to save, not upon mans uncertaine endeavour or successe on our part. Had not our hopes been bred and nourish'd by Thy encouragements, they had failed long since; It is of Thee, That in a Shiprack'd State we beare up, and doubt not to overcome all difficulties under Thy Conduct, pardoning our errours, pitying our miseries, sweetening more and more vvith Thy pleasant Oracles the bitter things vvich Thou hast spoken against us, continuing and increasing our patience, and hastening to crowne our confidence vvith the returne of Prosperity to the *Island of the innocent.*

VVee are resolved, Thy gracious Promise of reliefe, and angry Menace of revenge are not tied to our hovvres; vvhere the accomplishment of that delaied, & the execution of this reserv'd to the last day. Thy vvord and deed is all one, there is nothing betveene them: One day is vvith Thee as a thousand yeares, and a thousand yeares as one day; That vvich is far off in our points of time,

is

is present to Thy eternity; that vvhich is long in our account ( vvho are in vvant ) is not a Minute in Thine. As it is not in us to bound or sound the great Deepe of thy vvonders. ( The thought to attempt it casts us on O *Altitudo*! O the height! So neither is it in our desire to set Thee the day of our refreshing, nor in our povver to read it set in thy hand: But if thy Grace hath opened any Vision to thy unvvorthy Servant, it vvill suddenly speake and not lie: The morning of Ioy & Gladnesse in the State, & something better dayes in the Church is at the point of dawning, to lead us out of the sence and maze of thy Iudgements ( vvhich are unsearchable ) into the happy state of thy Favour, ( vvhich is unspeakable. )

Thus, not vvithout leave & offer of free Dispute to thy Vassals, have vvee povvred out our soules and cryed unto Thee, humbly examining the grounds of our miseries; submissively expostulating Thy better dealing vvith vvorse persons; yea, fiducially acquiescing in His Determination of the Question, *That thou mayest be justified in thy sayings, and cleare vvhen Thou art judged.* If any rude or unseemely vvord hath fallen from us, impute it to the error of our iudgements, not of our vvills; to the blindnesse of our natures, not to the stubborneesse of our affections; to the bitterness of our sufferings, not to the malice of our hearts; to our eagernesse of release, not to any ill thought vve have of Thy handling of us; to the heate and earnestnesse of Disputation and opportunity of Thy favour ( vvhich is delightfom to Thee ) not to any perversenesse of opinion; to our resolution not to leave Thee except Thou blesse us, not to any intention to offend thee; Thy love is to us infinitely better than all the vvorld, and thy Answer satisfactory. *My grace is sufficient for thee.*

**G**OD, and the whole Creation are cleerely for you, supporting Order which is the soule of it; No order, no humane Society; no humane Society, no Christian fellowship; no Christian fellowship, no Ministry of Angels, no Creature to serve, no Service of God out of Heaven. Notwithstanding, as the *Univerſall Medicine* workes by nature in the Patient; so the first & second superior Causes of your reliefe, by your endeavours. The utmost ends of the earth heare your Outcry; and let me aske you, *Why doe you cry out aloud? Is there no King in you? Is the Counsellor ( the Parliament ) perished?* That is it; *Therefore is the daughter of Zion now againe like a woman in travails that laboureth ere she bringeth forth that she may be delivered:* Her Deliverance cannot come without labour, nor labour end but in Deliverance. *Quien se muda, Dios le ayuda,* Helpe your selves & God will helpe you; As His power beginnes, so His Grace will second your Preparations against Vusurpers; When you bestirre your selves, He will breake out upon them.

They are more prone to flather into confusion, than the short-sighted Parliament;



liament; If your hand helpe them forward and set them going, you will be Chronicled with the Subjects of *Iosiah*, who gave example of it. For as the slaughter of wicked *Ammon* in his owne howse by his Servants was an ill President of the Massacre of our good *Iosiah* at *Whitehall*: So the men of *Iudah*'s revenge on those Assassines, a worthy patterne of yours on these; & their behaviour to the pious sonne of that, of yours to the hopefull Heire of This, *And the servants Ammon of conspired against him, and slew the King in his owne howse, and the people of the Land slew all those who had conspired against King Ammon, and the people of the Land made Iosiah his sonne King in his stead.*

I grudge no man his life, who ought not to die; I am apt to fwood to see a mā wrongfully bleed to death. The Cry of bloud (me thinkes) is as dolefull, as the Charge, *Non occides, Thou shalt not kill*, is dreadfull: yet to extend the benefit of the law to theeves, murtherers, blasphemers, or any one whom the Lawgiver barreth from mercy, were to incurre their crimes, and to command more. We are not to dispence in the Law of a Superiour, much lesse in His who is *Al-*  
*tissimus*

*issimus* the most High, That were to give Him Law, not to receive it at His mouth: 'Tis as equitable for the King sitting upon the Throne, to execute an Usurper or any other miscreant, as it is reasonable for a Physitian to cut off a rotten Member; *Neque pinguior Victimæ mactari Deo potest quam homo sceleratus.* And is there no meanes of Right, or remedy of Usurpation taking or keeping Him from the Crowne? The Oracles of God (I thinke) are silent in this matter; And there He instructeth His with discretion, there naturall Reason hath her *Audit*, as in new diseases, & new Law-Cases, *Deficiente lege, recurrendum ad consuetudinem, deficiente consuetudine, recurrendum ad rationem.*

Tyrants then are of two sorts; either in the manner of Administration, or in the Right of Dominion; The first hath Title to it without moderation, the second sometimes some shew of moderation, without Title; That abuseth, this Usurpeth it; The one obtaines it by Grace (the Grace of God, who is the sole Founder and Doner of all Kingdoms) the other takes it by Force, without leave or asking. The first is Privileg'd from assaults, by the Covenant of

of the people in receiving, and by the Order of God in giving Him: Who, to tie up *Israel*, and in them all other Subjects from falling on Him, bargained with them ere Hee gave Him to them, to beare with Him how Tyrannous soever, and they accepted the Termes: Agreeable whereunto is the Councell of *Constance Sess. 15.* damning the Opinion, *Quod Tyrannus a quolibet Subdito occidi potest,* That any Subject may kill a Tyrant.

But a Usurper seizing upon their Rights and Liberties, Goods and Interests in their Sovereign, is their Enemy: And whether he boisterously rush, or subtilly screw himselfe into their Government, he invades them; explicitly or implicitly wages War upon them in making himselfe their Signor and them his Subjects: which justifying opposition on their part, as against a Rifler of their pockets, or Breaker of their howses (otherwise, the supreme Law of common safety, were no Law at all, but of no effect) publikly Authorizeth the Corporation & each Member of it (*Qualis*) to imitate *Ehud*, digging the Deliverance of his Countrey out of *Eglons* entralls after eighteen yeares Service. Nor see

see I how a popular revenge in this case, hazards unfaulty persons in time of Peace; it being hard to inferre bad Conclusions out of good Premises: And should the Humour of bold Injustice wrest it to bad example, the sad effects of our unsuppressed Vproes, hath now awakened the hand of Justice (once established) to crush them in the shell, and quell them in the first motions.

You see your Warrant, and your *British* Antecessors accomodation of the *Lord-Dane* with bed & boord, & a grave to boot (by common and secret Order) tells you. Your short Cut to Freedom is a speedy execution of the Imprecation in the *Psalmist*, *Res nequissima tenaciter inheret ei, & quod decumbit, non amplius resurget.* That is (for in the holy Tongue the Imperative here differs nothing from the Future) *Let the sentence of guiltiness proceed against him; and now that hee lieth, let him rise up no more.* Your *Scotch Auxiliaries* teach you a bolder Stratageme in the Case of *D. Dorislaer*, whose end is as unlamented (but by his Creditors whom he lurch'd, or Grammar Scholars whom he had taught in *Leyden*) as his Religion and practise were abominable:

nable: Bowing first to the vanity of the Covenant, then of the Independent, and aptly convertible (through a daily use of horrible Oathes and Curses, ringing to this day in *Horsestreet*) to any other *Idol*, he was esteemed a flat Atheist, & as the one eye of the *English Monster* whose taile (Pardon the phrase), God will have Truth goe homely sometimes) is set in the Head-place, that is, of the disordered Governement vwhereof hee was fit to be, and made Advocate Generall. And having guided it all along to our Overthrow, he had now undertaken to induct it into the favour of all Princes Courts. An open, and professed Enemy to God, the Church and Mankind *ex nomine*! and by good consequence liable to the curse, *So let all Thy enemies perish, O Lord*; and by his owne Civill Laws, to the stab or shot of any mans knife or pistoll: And how more exempt by the Law of God in a time of interrupted Justice & silenced Lawes (the abused Rule against Monarchy, *Salus populi suprema lex*, beeing usefull in such an Anarchy) than *Sisera* from the naile and hammer of *Iael*, or *Holofernes* from the stroke of *Iudeth*; or how omission of the Opportunity had been

been in *Isael* and *Judeth* culpable ( the first hereof beeing blest'd by the Angell of God among women, , and the second reckoned by the High Priest and Ancients, the Exaltation of *Hierusalem*, for their Heroicke Acts without Commisſion, ſave from the common ſafety ) & acceptation of the like Advantage in the ſame Caſe & Territories where the wickedneſſe is committed ( ſaving alwayes the Rights and Priviledges of forreine Nations ) is in another unjuſtifiable, I am not unwilling to learne of any body. Any other of their Fellow Subjects as well as they, might have done the Fear, and either of them the like to any other on the like occaſion; and why not to *Doriſtaur* had hee lived in either of their dayes & Government, or either of them in his, his former actions and preſent Deſigne exceeding or equalling *Holoferneſ's* or *Siſera's* againſt *Iſrael*? *Caine* ſeeing the murder of his Brother ( Treason againſt his Father the Monarch of the Earth ) diſcovered, went in bodily feare ever after, *Omnis qui invenierit me, Occidet me, Every one that finds me, will kill me*; As if he had read in the Law of Nature, That Conſcience bound to doe it one way or other,

other, to uphold the World; which cannot stand without Iustice. but would return to nothing as soon as it was made, there being the same distance *Ab ente ad non ens*, From being to nothing, as there is *A non ente ad ens*, From nothing to being. And I wonder more at the dastardy of the multitude sparing his Mates in *England*, than at the boldnes of a few falling on him in *Holland* with the double perill of their owne, by the Arme of Violence in the Roome, and Sword of Iustice in the States, were they apprehended. God, who let not the Rebell *Isab* be privileg'd by the Altar ( the chiefeft Sanctuary of *Iudea*) would not have him, who had scor'd the Father out of the Register of the living by a Charge of death drawne by his hand, and labour'd to bring the Sonne into a worse condition by barring Him out of *England* with forrein Legues ( hard by His Royall Presence too, gaz'd upon by him without shew of Reverence) scape in the best Asyle under Heaven: But (O righteous Act!) tolerated mask'd Death to smite him (*sans* mercy) into the pit of Hell, as it ( men say ) in his clothes, sent the Most Sacred Prince into *Abrams*

*hams* bosome. He who moved the yron gate to open of his owne accord to His Servant *Peter*, caused the Posterne ( willing to aide His Iustice ) shut in His Enemie. He who permitted *Absalon* to be slaine with three Darts for the three mentioned sinnes ( his emnity to God, the Church, and Mankind ) suffered him to be sped by three Persons; Herein, I hope, Declaring for His Annointed, and in the riddance of one, giving Earnest as it were, That He will be with Him as Hee was with King *David*, whithersoever He goeth, and cut off all His enemies out of His sight.

The Damme eaten up after her eight young ones by a Serpent climbing out of the *Trajan* Sacrifice to her nest, was a signe That the injured *Gracians* should not take *Troy* under tenne yeares; I am no *Tsophnat* or Secretary of State to Heaven, yet am assur'd by Evidence ( better than that of Lands ) There is thence a Net spread to catch them, head & taile; and I hope to see it drawne ere the war reaches that Period, as nigh as 'tis.

To speake out, and all; why should I not? what hinders? I know a man, who at the entry of the Troubles, in a  
dream e



dreame in the visions of the night when deepe sleep falls upon men in slumbering upon the bed when God openeth the hearts of men and sealeth their instruction, saw men a chopping the head of our late Sovereign: God knoweth, he loathed and chid his Fancy for entertaining the Motion: But God speaketh once, yea twice, yet man perceiveth it not. Then (two or three moneths afore *Naseby* Fight) a Duell (by Corne fully eared) between a stronger and weaker Personage who at the first Encounter lay at the feete and mercy of the other, but breaking loose through his oversight, pared off his crowne and utterly disenabled, but fell him not; This he discovered to his Fellow-prisoners, as time may manifest. After, a flocke of Pies beating quite downe, and killing out right the mighty Raven: Another time two Mowers passing thorow, and cutting downe the whole Land betweene them; which is all come to passe to our endlesse sorrow: In fine, Armies of flying Vermine filling an empty Barne, encompassed with a Net, in the draught whereof they were all taken, construed to be, and used as Spoiles of Common good. This he hopeth

hopeth is a Secret revealed to him; not for his worth ( which he disclaimeth ) not for his praise ( which if I know him well, he disrelissheth ) but for their stay and comfort who trust in God; who will as certainly spread his net upon the Ravagers and take them in His snare, as He accomplish'd his Vision, who told a dreame, and lo, a cake of barley bread tumbled into the host of Midian, and came into a tent and smote it that it fell, and overturned it that it lay along. The unbeleeving and ( in their owne opinion ) unmovable Masters of the time, who will laugh at it as a light dreame, and cast upon him the scoffe, *De sot homme sot songe*, may ( if God please ) find it ere long their Burthen, and him ( in this matter ) a true Prophet.

You have read the Mastering of the Land by Duke William, who had scarce a Britaine to stand with him: The King hath not a man ( considerable, and out of Armes ) against Him; And a Rebellious Party cannot debarre Him long from it. You have beheld the dissolution of the Parliament, heretofore opinionated to be as able as any of the Gods ( under Him who is *Deus Deorum*, The God of Gods )

as terrible as Death, *פֶּחַחַר פֶּחַחַר*,  
 The most terrible of things terrible; as  
 infallible as the Chaire, that cannot like-  
 ly erre; as unmoovable as Mount *Sion*,  
 that standeth fast; as subtile as the Ser-  
 pent, which cannot be charmed; as uncō-  
 querable as the Church, against which  
 the Gates of hell are not able to prevaile;  
 as durable as *Mekokek*, the *Lgis-lative* pow-  
 er lasting till *Shilo* came, this to His se-  
 cond Comming: And the World ac-  
 counts these as blazing Meteors, of short  
 continuance. The Circuit of Gods se-  
 vere Iudgement beganne at the howse of  
 God, proceeded to the Howse of Parlia-  
 ment, and is now arrived to divide, and  
 ( who infers not ? ) to confound the  
 Garrisons of the Army. True it is, they  
 are peec'd againe, but as *Sampsons* Foxes  
 looking crosse wayes; and if the Tie  
 hold a Battell, I am mistaken; let them  
 once draw their swords, and it is oddes  
 they sheath them in one another. Howe-  
 ver, their putting to death at once on one  
 Scaffold the Summe of tenne thousand  
 ( were there no other Argument ) war-  
 ranteth to affirme, *Non durabunt etatem*:  
 No, their glasse is runne, their time out,  
 their destruction at the Gates. You see  
 I them

them mounted into the Throne, triumphing with the Scepter in their hands, jetting in the Royall Robes, looking big in the Crowne, and rais'd ( in their owne conceit ) to a capacity of making Legues which ( I beleeve ) *Turkes* abhor, and Christian Princes detest as the League with hell; nay, to a Brotherhood with the Sun & Moon, and lineage with the Starres: They are in the *Zenith* and Verticall point of Presumption; waite but the moment while of the *Psalmist*, and ( Though all the tainted blood in the Land cannot satisfie for a drop of Royall ) they will fall like *Lucifer*, perish and come to nothing.

Then, they whose policy causeth craft to prosper, and the Sword to drive as it were towards the fifth Monarchy, shall be cut in peeces, and their howses sowed with salt, or made dunghils; they whose lives turne the world into a wilderness, shall at their deaths want attendance of the living, and company of the dead; the highest of them climbe higher, happily as high as *Haman*, and a wry mouth marre a *Faire-face*; He who rideth in the second chariot of the Kingdom, come to a worse end than his Name-

Name-fake *Coromwell* did in *Henry* the Eight's time ; That Iudge of Hell who Sentenc'd the King to die ( if his brother *Pilatus* violence done to his own life guide not his hands to dispatch himselfe thither ) heare the Sentence, *Percuties tu Deus, paries dealbate, &c.* God ( shall smite thee, thou whited wall, for sittest thou to judge after the Law, and commandest me to be smitten contrary to the Law ? That Cutthroate and right hand of *Satan*, who in a new way Dissected His Royall body ( the manner of the Dissolution thereof differing more from all other Princes that ever were, than some opinion their Constitutions vary from other mens ) experimēt the trueth of the heavy Saying, *Expedis ei, si mola asinaria circumponatur collo ejus & abjectus fuerit in mare*, Better a millstone were hang'd about his necke, &c. The Hirelings likewise who have ( for handfuls of bread & peeces of silver ) taught to slay those who were not to die, shall have their last payment among their Brethren that sold the Righteous for silver and His Inheritance for a paire of shoes. And God, after the hollies are weary of dragging, Hangmen of Executing, embowelling, quartering, and han-

ging up of the Quarters of the obscure Rabble of Plotters, Actors, Oratours, Libellers, Writers, Contributors, Abettors, Harbourers, will professe, *Non novi vos, I know you not.* Then, as the Christians gloried in the Tomb of proud *Jupiter* whose Godhead ended in *Hic jacet Jupiter*, *Here lieth Jupiter*: So will you triumph over the *Armado* by Sea & Land, their Cruell Divinity dying in *Hic jacet Exercitus*, *Here lieth the Army*; the Engagement with Hell shall not stand, the Covenant with death shall be disanulled; and the Inventions made to Worship be better knowne to be *Idols* by their Character, which is, To bring calamity & horror to the Worshippers, ioy and laughter to the Haters of them. **שהוא מביא פליצות וצרת רבות לעובריו. דהות מפליא ליצנותם.** Then, Warres & Troubles shall be determined, Violence and Spoile removed, Sorrow and Feare excluded, Thoughts of Rebellion feared (more than our Rebels, impotent wormes! would have their Acting of it) your Flocks & Harvests secured, Dwellings & Assemblies protected, Iudgement & Justice executed, Religion and the Throne esta-

established, sinne pardoned, the people sanctified, the Land cleansed, and the holy Name of God for ever magnified for His deliverance of it; The old Parliament (seeing its former errors) or any other moderate one will have the force of the Drug *Catholicon* to remove Obstructions, and set it right from *Dam* to *Beersheba*.

If sitting like Pellicans in the Wilderness, and Owles in the Desert, eating your bread with ashes, and mingling your drinke with teares, your Unchristian diffidence of Gods Allsufficiency question, How can this be, contributing neither strength nor money ( *id est* *ut* *in* *arma* *sumus*, the sinewes of Warre ) to the furtherance of the Work? the Prophet *Elisba's* answer to the incredulous *Samaritan* (a little altered) shall be mine, You may ( if vengeance will let you live ) see it with your eyes, but shall not share of the true benefit of it.

Wherefore, let me beg of you in the Forme of *Italy*, *Date qual cosa per amor vostro*, Do good for your owne sakes. The Title of Honour engageth you Noblemen; Nobility native and dative issuing from the King with Bond of Service, and

comming to Him againe with the Seignory appertaining, in case of Treason. Would you regaine the splendor of it rusted by late Neutrality, or essence of it lost by Disservice, I offer you a Remedy without rubbing of you.

Your Coate of Armes, you Gentlemen; as they are Badges of your Degrees in Learning, Manhood or other deserving Qualities; So are they good Remembrances of your Duty to your King, giving them for use not shew, His Defence not Offence; you cannot thinke He Armed you against Himselfe: The name of Field Charg'd, & Armes & Scutcheons will tell you, If you refuse to beare Armes, follow Him in the Field and Charge in His Cause, you renounce your Gentry.

The death of Trade (turn'd Souldier) you Tradesmen; living on your selves, you weare into a waist; spending on the quicke stocke, you will shortly leave nothing to cherish life in it.

The unwillingnesse of the Creature (taught by mens disobedience) to administer food or raiment without the King partake of it, you Countrey men; Unfruitfull is your Nursery, while the  
Head-



Head-scion is broken off, and among  
 Briers & Thornes unbrush'd up by Him;  
 unprosperous your seednesse among  
 Tares Unweeded out by Him; unprofita-  
 ble your heards among Wolves unchased  
 out by Him; Nay, ungracious is your  
 fruit of the wombe unnurtured by Him,  
 untractable & wild among savage Crea-  
 tures untamed by Him.

The re-estating of your selves, families  
 and posterity ( to your ability ) in the In-  
 heritance that fadeth not, the repossef-  
 sion of enough for livelihood without  
 slavery and discontent, your Princes and  
 owne necessities of whatsoever your  
 hearts desire, command you whosoever  
 within the three Kingdomes,

First ( taking for your patterne the  
 three *Magi* travailing with golden Offer-  
 ings to the young King of *Judab* ) to bring  
 or send a Present of gold to yours: Con-  
 stant Subjects for love, but penitent Of-  
 fenders for feare. For though His sweet-  
 nesse of disposition be King *Salomons*, apt  
 to entertaine any of *Adonijah's* stampe  
 on *Adonijahs* termes, if hee will shew him-  
 selfe a worthy man, there shall not a haire of  
 him fall to the ground: But if wickednesse be  
 found in him he shall die. Yet Delinquents

## THE ALARVM.

viewing themselves well, had need of Jacobs determination towards Esau, *I will appease him with the Present that goes before me, and afterwards I will see his face: peradventure he will accept of me.* As a bucket or two powred into a pumpe at low water goes not unrewarded with a hundred; so the Assistance but of as many Millions as the Marriage of a Royall Daughter asketh you, would be returned in Righteousnesse and Peace. What you so commit to the Sea, you will find againe upon your table. The greater your Contribution is, the greater will be your Retribution. *Qui serit benigne, benigne etiam metet, Hee that sowes plentifully, shall reape plentifully.* The loane of a Fifteenth will doe it. You are content to spend your selves in Contributions for your private good, you will not sure grudge to spare a little for Publique and private: You have found a hoard, or made a masse of treasure to underfet your howses by Compositions, & are ready prest at your sharpe Land-Lords Call (having a reate upon you to sucke at pleasure) to Fine againe for them rather than quit Possession; you will (I hope) find a driblet to fet them firme: You have been kind to  
your

your selves in a doubtfull, if not a false way, ( for you are not yet sure, Compositions are lawfull ) you will not be cruell to your Liege Lord & selves in an equall: You are not of the Communion of Saints, who will give nothing to sustaine it; unworthy of that *Magni pretii Margarita*, the Pearle of great price, who will offer nothing to purchase it; If you are unwilling to part with all in the Cause of Christ, you are none of His Disciples.

Then, ( making use of the famous Remedy of the *Athenians*, who in your Extremity were accustomed to quit all their howles and draw into a Body ) to prepare to meete and helpe the Lord and His Annointed against Devils Incarnate; whose Conquest requires your double diligence to heare and practise *S. Paul's* Martiall lesson, *et deus est in auxilium*. *Quit you like men, and be stout.* Now is it *Au bon du Coup*, time to strike; Now your second time of payment for Wolves heads; (The Land to ridde them, recompenced those who brought them in; Out with this other more ravenous sort, and your reward is with God and His Annointed. ) Now or never is the Day of decertation *Pro Aris & Focis*, God and

## THE ALARVM.

*your Countrey*; Imitable now ( if ever ) is the Gallant Resolve of *Hester* upon the same Occasion, *Et cum perierim, periero, If I perish, I perish.*

If you survive the Day of Sentence in the Field, the honour and comfort of it will be your owne; Should the thread of your life be shortened, like *Rahabs* Scar-ler thread, it will save your howses and soules from ruine, Every one that hath forsaken howses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred fold and shall inherit everlasting life.

○ Tis better to hazard your lives, than Soules; to be buried with beasts in the bowels of the Earth, than with the Damned in the bottome of Hell; to feed wild ravens, than satisfy infernall Spirits; to part with your Heires temporally, than eternally; being in Heaven to rejoyce them, than lying in Hell to affright them; to leave them fatherlesse, than Godlesse; poore with God's Blessing, than rich without it, nothing than a Curse; to die honourably in Duty, than live servily out of it: to occasion Posterity to blesse you for your tradition of Truth & Honesty vindicated from corruption, than curse

curse you letting the unrevenge blood of your Liege Lord & Sovereign descend upon it in Irreligion and Profanation. You who were Agents, or willing or carelesse Spectators in any scene of His Tragedy, thrust His enemies on the Bench to curse Him; And if the Curse impendent be unremoved by your entire endeavour to right His Death, Cause, & Royall Progeny, the Curse of *Canaan* upon the *Cananites* for his fathers misbehaviour to his gran-father, will fall heavy on you and yours. 'Tis much in your hands to entaile by stoutnesse, or cut off by timorousnesse the peacefull Succession of the Crowne and joyfull Profession of the Gospell, to rescue or alienate the Arke of God with the Guardian of it: And, as in the rescue hereof, you would meete the true *Melchizedek* comming forth with Righteousnesse in His right hand and Peace in His left to blesse you, and to be blessed by Heaven and Earth congratulating your Returne from Victory, as the King of *Salem* did *Abram*: So on the other side, should your love of vanity suffer those ( now shaken ) Props of all Blisse pulled downe, your owne and Successors soules, after a few poore and

uncomfortable dayes, will fight out his  
dolefull Farewell, *All is lost, all is lost.*  
Trueth unjustified by you will condemne  
you: If you dare not fight, or will not  
do your best for the re-enjoyment of it,  
you are ordain'd to burne for your false-  
nesse to it. I will here end (that I exceed  
not your patience to reade, or ability to  
buy much in these hard and sad times)  
with the Close of *Moses to the Israelites,*  
*I have set before you life and death, blessing*  
*and cursing, therefore choose life, that*  
*thou and thy seed may live.*

FINIS.

28 MR 59

May - 13

Channing - 33

The Scotch<sup>2</sup> called by an.  
Epithet equivalent to King  
Sellers by the Low Countrymen  
in France, in Spain, and  
in Italy pp. 38-39. up.

the Lord's ejection of the Bishops  
out of the Upper House, was the House  
of Commons ejection of the Lords: so  
the House of Commons dissolution of  
the church (al fine potere) was the  
dissolution of the House of Commons.  
p. 59.

Charles I. had a naturall let in speech  
i.e. a hesitation - p. 67.

Peters had one wife in England and  
one or two more at the same time  
in New England. p. 88

author predicts, what cer-  
tainly came to pass, that the  
name of Charles would one  
day be registered & commemo-  
rated among the noble  
army of martyrs p. 87.

The symbol of Charles, a  
Pelican drawing her breast  
blood to suckle her feeble  
creatures - p. 89.

"The red figure that stands for  
more than the other two before  
them." p. 93.

The author offered 400 £ per ann  
to take the oath & Covenant 107, 8.



the weather drowned the  
last summer & killed the corn  
cattle last winter. p. 96.

The beans & peas growing to the  
twice in Norfolk Suffolk for  
two years p. 96.



